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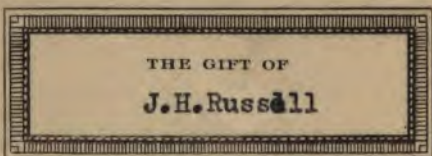
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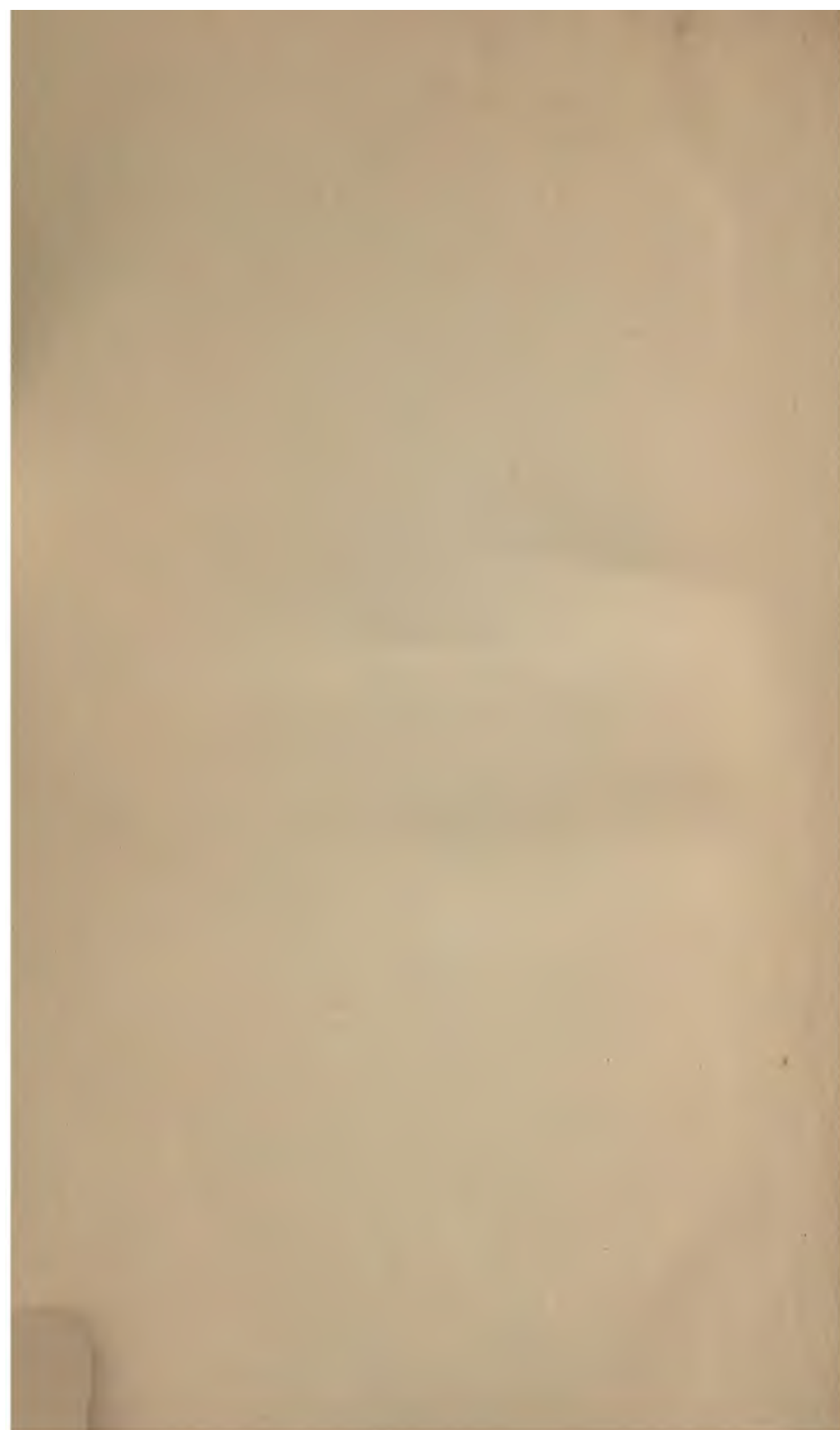
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ENGLISH

CHURCHWOMEN

OF THE

SEVENTEENTH CENTURY.

Faith is their fix'd unswerving root,
Hope their unfading flower,
Fair deeds of charity their fruit,
The glory of their bower.

NEW-YORK:

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PREFACE.

IN the following notices we find specimens of a class—representatives of a period. The religious ladies of the seventeenth century whose names have come down to us, may fairly be regarded as samples of a much larger number like themselves. Of persons who lived and died in the privacy of domestic life, only a small proportion could meet with any kind of personal memorial; and of those, necessarily the greater part would belong to the higher ranks of society. We know in our own times how limited is the circle to which any private excellence is intimately known, and for how short a time it remains in the memory of its own generation, unless circumstances, such as high rank, great talent, or some other point equally independent of that excellence itself, cause it to retain a place in men's minds.* The fact of the names in these notices being, with but one or two exceptions, aristocratic ones, is only the natural consequence of this difficulty; the religion of humble life was not recorded in that day, as it is not in the present.

With respect to the particular model of religious character which they present, all that need be said here is, that it is essentially a Church one, that it bears the true Church marks of humility,

* For example, of Anne Ken, sister of the great Bishop, and wife of Isaac Walton, scarcely any other memorial is left than the following Epitaph from the pen of her husband, which seems to show so high a tone of character, that every one who reads it must desire to know more.

"Here lieth buried, so much as could die of ANNE, the wife of ISAAC WALTON, who was a woman of remarkable prudence, and of the primitive piety: her great and general knowledge, being adorned with such true humility, and blest with so much Christian meekness, as made her worthy of a more memorable monument.

She died (alas, that she is dead!) the 17th of April, 1662, aged 52. Study to be like her."

charity, and self-denial. The Church has a peculiar power of at once elevating and chastening her religious minds, which other communions have not, or at least have not in at all the same significant way in which she has. There is a devotional model which strikes us immediately as being the Church one; which we can hardly describe except by the vague but characteristic term, ecclesiastical. Without entering into particulars, or trying to define, the whole tone of Church devotion strikes us as being different from that which is even aimed at in Sectarianism. The Church has her own form of the humble, sweet, penitential, simple character, which is, to speak generally, absolutely peculiar to her. This character is capable of infinite varieties of shade and complexion, and gradations of height and splendour; but it is at the same time the one comprehensive character of all Church saints, from the lowest to the highest, the one saintly model of all of them. This is the test of Church religion, and the following characters appear to answer generally to it.

One point should be just mentioned in connection with them. Some persons have maintained that the piety of the nation all centred in the puritan school at the period of the civil war. Such an assertion of course implies an entire ignorance of what was really the fact throughout this period. At the same time, so long as there are any to believe it, it is only doing justice to our Church to bring her religious characters to light, as these pages endeavour to do.

With respect to the sources of information that have been referred to, in the case of Lady Falkland and Lady Halket, memoirs are still extant which give a tolerably distinct picture of their lives; in other cases, the chief documents relating to the persons are Funeral Sermons, which often fail in conveying a distinct image, from abounding so much

in generalities. All the facts that could be gathered from these authorities have been here collected, with the additional assistance of Clarendon, Lloyd, Fuller, Evelyn, Collins, Ballard, Lodge, Gilpin, Whittaker, and others. In hardly any instance but that of Mrs. Basire, has it been found possible to collect notices of ladies of inferior rank to that of the wives of noblemen or the higher gentry, and even of these, the accounts are often incomplete. A good deal of repetition is unavoidable, not only from the tendency to generalize which is shown by the biographers and panegyrists, but al-

so from one circumstance which forms the chief value of the collection, the uniformity of practice in many essential points among all these female members of the English Church.

The inverted commas which have been used in some of the shorter notices, in extracting from different authors, do not in every case imply a literal adherence to their words; but have been suffered to stand even when it seemed convenient by some slight alterations to blend such extracts with the main narrative.

INTRODUCTION.

THE notices in this volume commence with the period of the Great Rebellion. As an introduction to them, some account is here given of a family that belonged to the more peaceful times antecedent to that event. In 1624, the Ferrar family, consisting of Mrs. Ferrar, Nicholas Ferrar, his sister, and all the younger members of the family, retired from the world to a devotional establishment. Mrs. Ferrar seems to have been admirably adapted to assist and guide such an undertaking. In her youth she was described as of great beauty, and of very modest deportment, using few words, but when she spoke, showing wisdom and eloquence beyond her sex; and bringing up her children with great care and piety; and in her widowhood, at the age of seventy-three, when she entered so warmly into her son's views, she was possessed of so much vigour, and had so much of the appearance as well as the reality of health, that those who saw her concluded her not to be more than forty.

Nicholas Ferrar had hitherto led a career of extraordinary activity and diligence, and had been successfully engaged in many affairs of the greatest public importance, where his unflinching zeal for the cause of right had been aided by singular powers of mind and aptitude for public business; but now, at the age of twenty-seven, he determined to carry out what had long been the chosen wish of his heart, and retiring from the world, to give himself up to the service of God by a life of strict devotion.

The place he fixed on for his religious retirement, was Little Gidding, in the county of Huntingdon, chosen for the privacy of its situation. It was a large mansion house, falling to decay, and a small church within thirty or forty paces of the house, at that time converted into

a barn. The purchase was made in the year 1624.

At this time the plague raged in London; and Nicholas Ferrar, anxious for his mother and her family who were residing there, prevailed on them with much importunity to leave him to conclude his business in London, and retire into the country till the house he had purchased should be prepared for them. When he reached Little Gidding, he wrote, begging his mother to delay her coming for a month, that all danger of his having caught infection might be over; but Mrs. Ferrar, impatient to see her son, immediately joined him there. Their meeting is thus described:— Though he had been engaged in many public concerns of great importance, had been a distinguished member of parliament, and had conducted with effect the prosecution of the prime minister of the day; at first approaching his mother, he knelt upon the ground to ask and receive her blessing. He then besought her to go into the house, rude as it was, and repose herself. This she refused till she had given thanks to God in the Church, which was very near at hand, but she was extremely grieved to find it filled with hay and instruments of husbandry. Immediately all the workmen, many in number, employed in the repair of the house, were set to cleanse and repair the church; for she said she would not suffer her eyes to sleep, nor her eyelids to slumber, till she had purified the Temple of the Lord.

In about a month's time, when all danger of infection was past, she sent for her daughter, Mrs. Collet, with her husband, and all their numerous family, to come and live with her at Gidding. Her family now consisted of near forty persons; and it being a season of humiliation, for the mortality prevailing

through England, they determined to make continued prayer to God. To this end, as soon as the church was put into decent repair, Bishop Williams gave permission for service being performed there, as it was done accordingly morning and evening, by the minister of the adjoining parish.

At Easter, 1626, the plague having ceased, Nicholas Ferrar and his mother, with others of their family, went up to London to settle their remaining affairs, and take leave of their friends. Whilst they were there, he showed his mother a vow which he had written and signed with great solemnity, that since God had so often heard his humble petitions, and delivered him out of many dangers, he would now give himself up continually to serve God in the office of a deacon, to which he had that morning been ordained by Laud, then Bishop of St. David's, and that renouncing the vanities of the world, he would devote the remainder of his life to mortification, devotion, and charity. On his ordination he received the offers of some ecclesiastical benefices of great value, but he declined them, saying, that it was his firm determination to rise no higher in the Church than the place and office which he now possessed, and which he undertook only with the view to be legally authorized to give spiritual assistance to his family and others. He then returned with his mother to Gidding, where, when the necessary repairs of the church were completed, she undertook the care of its furniture, providing two new sets of hangings suitable for week-days and feast-days, a new font, a brass eagle as a lectern, communion plate, and candles. Dr. Williams, Bishop of Lincoln, came to view the church and house in 1631, and approved the rules which he had drawn up "for watching, fasting, and praying, for singing psalms and hymns, for their exercises in readings and repetitions, for their distribution of alms, their care of the sick and wounded, and other regularities of their institution."

Two years afterwards Mrs. Ferrar resolved to restore the glebe lands and tithes, to the church, and after some difficulty accomplished it. The house was now furnished, with two oratories for men and women; Mrs. Ferrar, with her daughter and granddaughters, occupying the latter, and taking their part in all the practices of devotion and charity for which the household was established.

A large building was appropriated for a school-room, which being too large for the children of the family, permission was given to as many in the neighbouring towns as desired it, to send their children, where they were instructed without expense.

To this purpose he provided there a schoolmaster to reside in his house, and teach the different branches of education, amongst which music had a leading place. As the children grew older, and their powers of judgment were in some degree matured, they were taught under Nicholas Ferrar's more immediate instruction, and he devoted several hours of the day to their instruction, laying out most exact plans for their employment and recreation. He was anxious that they should commit passages of Scripture to memory, and especially the whole book of Psalms; and gave daily catechetical lectures according to the doctrines of the Church of England. In order to make his labours extensively beneficial, he invited all the children of the surrounding parishes to get the Psalms by heart, and gave each a Psalter.

These Psalm children, as they were called, more than a hundred in number, assembled every Sunday morning at Gidding, repeated their tasks, and after church, dined in the great hall under the superintendence of Mrs. Ferrar and her family, where great order was observed. After dinner, the two o'clock bell summoned the whole household to church, to which they went in a regular form of procession. The hours for daily service in church, were half-past six for Matins, ten o'clock for the Litany, and four in the afternoon for the Evening Service. Besides which, each hour had its appointed Psalms, which were said in the oratories, with some portion of the Gospels. In addition to these daily services, there were nightly watchings from nine to one in the morning, in each of the oratories, kept by two or more persons, who said the Psalms antiphonally. The time of their watch being ended, they went to Mr. Ferrar's door, bade him good-morrow, and left a lighted candle for him. At one he constantly rose and betook himself to religious meditation, founding this practice on the passage, "At midnight will I rise and give thanks." Several religious persons in the neighbourhood, and from a distance, joined in these watches. On the first Sunday of every month, they always

had a Communion, which was administered by the clergyman of the adjoining parish, Mr. Ferrar assisting as deacon. All the servants who then received the Communion, when dinner was brought up, remained in the room, and on that day dined at the same table with Mrs. Ferrar and the rest of the family.

When Mrs. Collet's four eldest daughters were of sufficient age, they were appointed to take in turn the whole charge of the domestic economy, changing every month, and giving in their accounts. They had also charge of the infirmary, and were employed in preparing medicines, and in dressing wounds.

As a variety in the system of education, the seven daughters received each a name, and were called, 1. The Chief. 2. The Patient. 3. The Cheerful. 4. The Affectionate. 5. The Submiss. 6. The Obedient. 7. The Moderate. These all had their respective characters to sustain, and exercises to perform suitable to them. In the Christmas season of the year 1631, discourses were composed for the Seven Sisters, all enlivened by hymns and odes set to music, except that for the Patient, which, in order to illustrate the character, had neither verses nor anecdotes to enliven it, but was throughout of a serious turn.

Besides bearing their part in the night-watches, the repeating of Psalms, the attendance at church, waiting on the sick and poor, entertaining the school-children, and all the other duties of the family, its female members also filled their part in executing the ingenious designs of Nicholas Ferrar, when he formed his Harmony on the Gospels. He set apart a long spacious room, near the oratory, which received the name of the Concordance Chamber, and when fully arranged, had tables along the sides of the walls, and was provided with all the instruments necessary for their work. Sentences chosen by each person of the family, and by some of their friends, were written upon the walls, which were coloured of a pleasant green, and a fire-place was provided for the cold weather, for they spent some hours every forenoon and afternoon at this work, according as they could spare the time from other studies and occupations. Nicholas Ferrar instructed his nieces how to cut out and arrange the passages from each Evangelist, so as to perfect such a head or chapter as he had designed. The book was adorned with many pictures, and the passages cut out were neatly fit-

ted, and the whole pressed and bound in the presses placed in the room.

In May, 1633, the king visited Gidding on his journey into Scotland, and he afterwards sent to borrow the Concordance, which he kept for some months, and returned with notes written by himself on the margin. He also sent a request to Mr. Ferrar and his nieces that they would make him one of these books for his own use. They immediately set about what the king desired, and in a year's time it was presented to him by Dr. Laud, then Archbishop of Canterbury, and Dr. Cosin, who was then instituted as the king's chaplain. The book was bound entirely by Mary Collet, in crimson velvet, and richly gilded upon the velvet in a new and splendid fashion. The king being much pleased with the gift, requested them to make a Concordance for him of the Books of Kings and Chronicles, which they did, and afterwards a copy of the first book for the young prince, his son; in which young Nicholas Ferrar, nephew to the founder of the establishment, directed the work, making a Concordance of the Evangelists, in four different languages.

The family received another visit from the king, accompanied by the prince his son, Prince Rupert, and others, about the beginning of the troubles, in 1642.

Mrs. Ferrar died in 1635, ten years after she came to Gidding, at eighty-three years of age. Her son, John Ferrar, describes her as having, till her dying day, no infirmity, and hardly any sign of old age upon her. Her hearing, sight, and all her senses, were good. She had never lost a tooth; she walked very upright, and with great agility, nor was she troubled with any pains or uneasiness of body. While she lived at Gidding, she rose, summer and winter, at five o'clock, and sometimes sooner. She was of a comely presence, tall, straight, and clear-complexioned to the last, and had a countenance so full of gravity, that it drew respect from all who saw her. In her words she was courteous, in her actions obliging. In her diet always very temperate, saying, she did not live to eat and drink, but ate and drank to live. She was a pattern of piety, benevolence, and charity. And thus she lived and died, esteemed, revered, and beloved of all who knew her.

Her son Nicholas, who, at her urgent request, had abated something of his austere mode of life, and considered the care of his health whilst she lived, sur-

vived her little more than two years, and died on December 2d, 1637, at one o'clock in the morning, the hour at which for many years he had risen to his prayers. His nephew and namesake lived only four years longer; but the establishment at Gidding was not broken up till near the time of the king's murder, when some soldiers of the rebel army plundered the house and church, after the family had fled, destroyed the organ, and all the manuscripts left by Nicholas Ferrar, and carried away every thing of value.

LETTICE VISCOUNTESS FALKLAND.

LETTICE Viscountess Falkland was the daughter of Sir Richard Morison, of Tooley Park, in Leicestershire. Her marriage to Lord Falkland is mentioned by Clarendon, but she is more distinctly made known to us by the account of her "holy life and death," which John Duncan, a clergyman who had enjoyed her confidence, addressed after her death to her mother, Lady Morison. His object was, as he tells Lady Morison, to give comfort to her, and satisfaction to some of Lady Falkland's friends, "that the most precious perfume of her name, being poured out like the box of spikenard, might fill their houses." He confines himself to a view of her character in its religious aspect, and gives no particulars of her life, but as they show the piety and conscientiousness which ran through it, to which end he relates many interesting details, from her childhood till her death.

"This elect lady," he says, "set out early in the ways of God, in the dawn or morning of her age; there was care taken while she was young, that she should be brought up in the nurture and admonition of the Lord; she came not from her nurse's arms without some knowledge of the principles of Christian religion.

"While she was very young, she paid an exact obedience to her parents, extending also to her aunt, who had some charge over her in her father's house; and as she began, so she continued this dutiful observance; her mother never could remember any one particular, in which she had proved disobedient to her or to her father.

"That her time might not be mispent, nor her employments tedious to her, the several hours of the day had variety of employments assigned to them; intermixing of prayers, reading, writing, working and walking, brought

a pleasure to each of them in their courses," so that the day ended too soon for all she had to do; and in her early youth she began to abridge herself of her sleep, and was often at a book in her closet, when she was thought to be in bed.

Whilst she was still very young, she worked a purse to hold her own alms, and would beg for money from her mother to fill it, as eagerly emptying it again for the poor who came to her father's house, and who seldom left it without alms from the young daughter, as well as from her parents.

She was at this time constant in her private prayers; and when strangers occupied her own room, to which she commonly retired, she would ask the steward for the key of some other room for that purpose, at her hour of prayer. "How powerful with God the lifting up her pure hands every where, in this her innocent childhood, was, soon appeared. For while her piety and holiness was in this bud, a violent attempt there was made to blast it. About the thirteenth year of her age, there was a storm of temptation raised in her, and some arguments the tempter had suggested, to drive her to despair of God's mercy towards her. But God upheld this young twig against such a storm, which hath torn up many a fair tree: for after some anguish of spirit, and patience in the combat, and earnest prayers, God's grace was sufficient for her: and surely it was not the strength of her hands at this age, but the pureness of them, which prevailed for her."

After this conquest, her soul enjoyed much peace and tranquillity; she went on most cheerfully in holy duties, tasting much delight and comfort in them, and her heart was at times so full, that out of the abundance of it she would say, "O, what an incomparable sweetness

there is in the music upon David's harp ! O, what heavenly joy there is in those psalms, and in prayers and praises to God ! How amiable are the courts of God's house ! how welcome the days of his solemn worship !"

Nothing could hinder her from holy assemblies ; every Lord's day constantly, forenoon and afternoon, she would be there among the earliest ; and when she had no other means of going, she would walk cheerfully three or four miles a day, young and tender as she then was ; and at night, she reckoned the joy and refreshment of which her soul had been partaker, a sufficient recompense for the extreme weariness of her body.

She improved her natural talents of understanding and reason to a great degree of wisdom and knowledge, by reading good authors, and by frequent converse with learned men. These riches, of her piety, wisdom, quickness of wit, discretion, judgment, sobriety and modesty, seemed portion enough to Sir Lucius Carey. He was the most intimate friend of her brother, Henry Morison, of whom he was deprived by an untimely death, and soon after this loss, he sought Lettice for his wife.

Sir Lucius, though not yet of age, was in possession of a large estate, left to him by Chief Baron Tanfield, his mother's father, of which he became master when he was nineteen. Being thus well able to marry, and being passionately attached to Lettice Morison, he married her without any large portion, and by doing so offended his father, who had hoped to make some advantageous match for his son, and so to restore his own ruined fortune and disappointed hopes at court. The son could not regret a marriage which brought him entire happiness, by the extraordinary wit and judgment, the signal virtue and exemplary conduct of his wife ; but he felt keenly his father's displeasure, earnestly entreated his pardon ; and to make up for the injury he had brought upon his fortune by choosing an ill-portioned wife, he offered to give up to him the estate left by his grandfather, and rely only upon his kindness for his own maintenance. For this purpose he caused conveyances to be drawn up, and brought them ready engrossed to his father, willing to seal and execute them. But all reconciliation was refused, and the offer of the estate rejected, so that he remained in possession of it against his own will ; and in his grief at his father's displeasure, he went

with his wife into Holland, resolving to buy some military command. But being disappointed in this, and finding no opportunity to fulfil his intention, he returned again to England, and resolved to retire to a country life, and to his books.

The house where he usually resided, was one left him by his grandfather, at Great Tew, or Burford, in Oxfordshire ; he was so earnest in pursuing his studies in the country, that he determined not to see London, the place in which he took the most delight, till he had perfected himself in the Greek language. This resolution he was obliged to break, by a sudden accident which happened to his father in 1633, two years after his marriage ; but after completing the business which followed upon his father's death, he returned again into the country. He now succeeded to the title of Viscount Falkland, from which he gained only increase of expense, not of income ; yet he exercised continued acts of generosity and hospitality. Living within ten or twelve miles of Oxford, his house was the resort of all the learned and eminent men of the University, Dr. Sheldon, Dr. Morley, Dr. Hammond, Dr. Earle, Mr. Chillingworth, besides such as came thither from London ; all these found constant entertainment, without inquiry from the master of the house as to their coming and going, studied in his library, where they found all the books they could need, and enjoyed the society which he had thus formed.

His friend, Lord Clarendon, who describes this happy conversation and retirement in which Lord Falkland spent many years, does not particularly mention the lady of the mansion, though he speaks with great warmth of Lord Falkland's happy choice in making her his wife ; nor does he mention her with regard to the political affairs in which his friend was afterwards engaged, or the difference that may have been produced in her mode of life, by his occupations in London. Her biographer, Duncan, says, that by her marriage with him, riches, honour, and all other worldly prosperity, flowed in upon her, and made it a harder task to proceed in virtue and godliness, since it is more difficult when riches increase, not to set the heart upon them.

Yet God enabled her, he says, to do this also ; for when possession was given her of stately palaces, pleasantly situated, and most curiously and fully fur-

wished, and of revenues answerable, her friends could never perceive that her heart was exalted by any of them, whilst she acknowledged God's great goodness towards her, in giving them.

There were even some who were displeased by the little satisfaction she expressed in all her worldly prosperity; and then she would attribute much of her indifference to a disposition towards melancholy, proceeding from ill health.

Thus some years passed, during which time, she was most constant at prayers and sermons, and frequently received the blessed sacrament; and although now and then she did not feel her usual spiritual comforts, but instead of them, had some anguish and bitterness of spirit; yet, by the advice of good divines, and by her ordinary help of prayer, she soon recovered her peace and joy.

The first abatement of her prosperity, was when her husband took arms for the king, and she was separated from him, whom she loved more than all other things in the world. A heavier affliction followed, when on September 20, 1643, he fell fighting valiantly at the battle of Newbury. Beloved and honoured as he was by his friend, the grief of his wife must have been even more overwhelming, when, after ten years of happy union, she was left thus widowed with the care of their three young sons. But she received the blow as a loud call from heaven, to further advancement in holiness, fearing at the same time, that it might be also a punishment for her sins, and therefore strictly searching out every corner of her heart, and repenting anew of all her past offences.

She then addressed herself to a divine of great eminence for piety and learning, and from him she took directions for a more strict course of life in this her widowhood, than she had hitherto pursued. Though the greatest and most important part of her Christian work was locked up close within herself, and some of it carefully concealed for fear of vainglory, yet much of it appeared by the effects, and so came abroad for the good of others.

Her first and great employment, was to read and understand, and then to the utmost of her strength to practise our blessed Saviour's Sermon on the Mount, in the fifth, sixth, and seventh chapters of St. Matthew's Gospel; and having read over a most complete, though compendious Comment upon that Sermon, she set forthwith upon the work of prac-

tising it, beginning with those virtues to which the Beatitudes are annexed.

Her mercifulness was one of those virtues which she could not conceal from observation; much of her estate went yearly to such of her relations as were in need of assistance; some of her near neighbours, who were too old or too young for work, were wholly maintained by her; to other poor children she contributed much, both for their spiritual and temporal well-being, by building a school, where they were taught to read and work. It was her great care in the management of her estate, that no man, woman or child, should want employment; and to this she had more regard than to her own profit, as by such constant work, she kept them both from want and idleness.

As to the poor at home, and strangers at the door, she was very charitable in feeding the hungry and refreshing the poor and weak; for clothing the naked, she might be sometimes seen going up and down her house, begging clothes from her servants, which she repaid afterwards with new, that the poor might not go naked or cold from her door; so that she was not only a liberal almoner to the poor, but also an earnest solicitor for them. When it was objected that many idle and wicked people were by this course of charity relieved at her house, her answer was, "I know not their hearts, and in their outward carriage and speech, they all appear to me good and virtuous; and I had rather relieve five unworthy vagrants, than that one member of Christ should go empty away."

And as for harbouring strangers, the many inconveniences apt to result from it could not deter her from entertaining them, sometimes for several weeks together.

She would also send plentiful relief to prisoners, and needy persons at London and Oxford, with a strict charge that it should not be known from whence it came, and it was not till after her death that these charities came to light.

Nor was her mercifulness bounded within the limits of friends, but extended to her enemies; for when many of them were taken prisoners by the king's soldiers, she consulted how she might send relief to them; and on the objection being made, that such an action would raise jealousies in some minds of her loyalty to the king, she answered, "No man will suspect my loyalty, because I

relieve these prisoners; but he would suspect my Christianity, if he should see me relieve a needy Turk or Jew: however, I had rather be so misunderstood, (if this my secret alms should be known,) than that any of mine enemies (the worst of them) should perish for want of it."

Her mercifulness was constantly exercised towards the sick; she spent large sums of money every year in providing antidotes against infection, cordials, and various sorts of medicine, which she distributed among her neighbours when they were in need of them, attending herself to their wants with skill and care, hiring nurses when they were required, frequently visiting the poorest cottagers, waiting on their sick beds, and carrying books of spiritual exhortations, which she read to them with words of holy counsel. She considered it the fit season for sowing good seed when their hearts were softened by sorrow and sickness, and at such times she would go daily to their sick beds, and has been seen sitting in a cottage, waiting till a sick woman woke from sleep, that she might go on with her reading.

At a later time, when she was too weak and sickly to do this in person, she would depute some of her friends or servants, daily to visit the sick and carry her books with them, in which employment most of her family, who appeared fit for it, were engaged from time to time.

Thus to her works of corporal mercy, she added spiritual mercy too, relieving the wants of the body and of the soul together, and seeking to promote the health of both. For as the handmaid of her Lord, she strove to follow both the precepts of His Sermon and also the pattern of His life, when He cured at once the diseases both of soul and body.

As she was eminent for mercifulness, so she was for meekness also; for though remarkable for her clearness of understanding, she was as far from self-conceit as from ignorance. It was her habit when any subject was discussed, to offer her objections till every argument she could think of had been answered; when this had been done, she made no further difficulty, but cheerfully and readily submitted. Her understanding leading the way in meekness, her will cheerfully followed; and bending her will as soon as her understanding was satisfied, she seldom refused to do what she was convinced was fit to be done.

Her greater difficulty was with her

affections; she would often complain that her natural temper inclined her to anger, and being so well aware of it, she most diligently observed herself, and in a great measure conquered that froward inclination; the good measure of meekness in this respect which she attained to, being the more commendable because of the many difficulties she met with in the endeavour.

As for peaceableness, as much as in her lay, she had peace with all men; she suffered herself to be defrauded and damaged in her estate, rather than she would disquiet a debtor by suits at law; for "peace is equivalent," she said, "to the sum detained." Whilst she avoided lawsuits herself, she endeavoured also to make peace between her neighbours by all her art and power. On one occasion when she thought that a contention was likely to arise about the choice of a parish officer, she hired one herself, and so kept all peaceable and quiet.

Thus she hungered and thirsted after peace, and after righteousness too: as the chased and wearied hart pants for the water brooks, so her soul seemed to long after righteousness, frequently panting, "Oh why am I not? oh how shall I be? oh when shall I be perfect, as my Heavenly Father is perfect?"

And for patient suffering: in the latter part of her life she was seldom free from some trouble; spiritual afflictions and sorrow, or bodily infirmities, of weakness and sickness, or worldly losses in her estate; one or more of these, or the like, pressures were constantly heavy upon her, yet no impatience, and little disturbance, could be perceived in her; but when all these trials were at once present, her patience triumphed over them all.

Some persons thought her in love with suffering, when she refused to pay contribution money against the king, and suffered her stock of great value to be seized, rather than to pay some little tax which was demanded; it seemed to such observers, that, not content with carrying the cross if it was laid upon her, she went to meet it; but she was willing to suffer loss rather than blemish her obedience and loyalty; so that till the king himself granted her an indulgence, she refused to pay contribution to the neighbouring garrisons, which were against him.

Still amidst all her virtues, a poverty of spirit was seen in her, for she bewailed her weaknesses and spiritual wants;

and when those about her wished, as they sometimes did, that they were as forward in the ways of religion as they saw her, she would answer, "Oh ye are not so backward! yet wish yourselves better! ye know not how vile and corrupt my heart is."

Thus thinking herself still a beginner, she practised daily those graces and virtues to which our Saviour annexed such special blessings, and studied to become more and more perfect in them.

With equal diligence she practised the duty of prayer enjoined in the same sermon of our Lord, spending some hours every day in her private devotions and meditations; these were called by her family her busy hours; Martha's employment was her recreation, Mary's her business.

Her maids came into her chamber early every morning, and usually passed an hour with her, when she prayed, catechised, and instructed. To this were daily added the morning and evening prayers of the Church, before dinner and supper; and another form of prayer, together with reading the Scriptures and singing psalms, before bed-time.

She charged her servants to be present at all these hours of prayer if their business allowed of it, but never suffered any one to be absent from all the services; if she observed any such, she sent for them into her chamber and prayed with them privately, making it a rule that at least every morning and evening, every servant in her house should offer the sacrifice of prayer and praises to God. Nor did she limit the services of her house to her own household, but opened her oratory to her neighbours as freely as her hospitable hall.

On the Lord's day she rose earlier than on other days, but often found the day too short for her private duties, and instructions of her children and servants, so that she would sometimes rise on Monday two or three hours before daylight, to supply what was left undone the day before.

In order also to prepare herself for the Sunday's duty beforehand, she sequestered herself on the Saturday from company and worldly business, and seldom came out of her closet till towards evening, when her chaplain catechised in addition to the usual service of prayer.

She punctually observed the other Holy Days of the Church, and after the public service, she released her servants

to their recreations, and the care of their own concerns, saying, "These days are yours, and as due to you, as ordinary days to my employments." On these days of rest, she went with her books to her unlearned neighbours, who were at leisure to hear her read, whilst their plough and their wheel stood still.

She strictly observed the Fasts of the Church, and such days as were appointed for solemn humiliation, which her whole family, great and small, observed after the pattern of the Ninevites. When the calamities of the country increased, she often wished that lawful authority would appoint not only the second Friday, but the last Wednesday in every month, to be kept solemnly throughout the land, that their fasts might be doubled as well as their troubles.

She was very careful in preparing herself to receive the Sacrament of the Lord's Supper; often, at such times, fears and scruples arose within her, tending to keep her back from that heavenly banquet: but having cause on examination, and after advising with her minister, to consider them temptations from the devil, she put them by, and presented herself with a humble and trembling heart at that blessed Sacrament. These fears and scruples, so far from prevailing to keep her from the Lord's table, occasioned a steadfast resolution on her part, that she would not, by God's help, thenceforth omit any opportunity of communicating; this resolution she always kept at home, and if she went to Oxford or London, her first inquiry was, where and when there would be a Communion, to secure which she would sometimes go to the other end of the city.

She exhorted all her servants to accompany her to the Sacrament; and those who were prevailed upon, gave in their names two or three days before, that she might instruct them herself, and obtain the help of her chaplains to examine them and instruct them further; for which purpose, the day before their receiving was free from their ordinary work. When they had received, she called them together again, and gave them such exhortations as were proper for them.

"This very care and piety in family duties," says Duncan, "was so highly esteemed of in Abraham, that God made him one of his privy-council (as I may so say) for that alone. (Gen. xviii. 17.)

And might not the singular wisdom, and deep knowledge of divine councils, and heavenly mysteries, which this daughter of Abraham had, be a reward of that care to instruct her children and household in the ways of God?"

It appears that at this time Duncan, being sequestered from his cure of Rattendon in Essex, was living in Lady Falkland's house as her chaplain, "with full accommodations and plentiful conveniences;" and in return, as he says, for "reaping carnal things," he endeavoured to sow "spiritual things." His account of her mode of life during her widowhood was written from his own personal observation; and her habits, as it appears, were cultivated under his guidance. He found her "afflicted with a barrenness of soul, wanting inward comforts;" and after frequent conversations with her, in which he learned all her objections against herself, and saw the sorrows of her heart, he wrote for her benefit a series of letters, under the title of "The Returns of Spiritual Comfort and Grief, in a Devout Soul." These letters, though first composed for her, were adapted to more general use by the author before he published them, and therefore in their present form can hardly be taken as a picture of Lady Falkland's mind. Only the first of them contains so much more detail of circumstances, and agrees so well with his description of her devotional habits as given in her life, that though, judging by the pronoun at the end, his correspondent must be supposed to be a man; ("I desire your prayers for *him*, who is yours in the Lord,") yet it seems likely that, in the first instance, Duncan took the particulars mentioned in this letter from his intercourse with Lady Falkland, at some period of her life.

"Your spiritual directions I have observed as punctually as I could; I am present at all public assemblies in the house of God, and bear my part constantly in that solemn worship of his name. And to these public devotions, I add private prayers with my family, morning and evening, and to them secret in my closet, and these duties I perform constantly. Neither am I less constant at sermons, and catechisings, and at the Holy Sacrament of our most blessed Lord's body and blood, though I cannot be so frequent at these duties; those I can hear but once a week, this I can receive but once a month. And on days of humiliation, I labour to intermix more

earnest as well as more frequent prayers, for the public necessities, and for mine own private wants; endeavouring to observe the ordinary and extraordinary Fasts of the Church, as strictly as my weak body and my weaker flesh will give me leave. Now I miss those opportunities I had at Court and at the Cathedral Church; either of those places afforded public prayers thrice every day, and lectures also on the week days. Nay, it is not here so well with me, as it was when you and I lived together in that country village, where the good parson had morning and evening prayer in the parish church, twice a day continually; where I now live, we have this advantage of public prayer only on the Lord's day and its eve, and on holy days and their eves, and on Wednesdays and Fridays, our wonted Litany days; now I find not that other analogy between our prayers and the incense and perfumers of the Tabernacle, that as those were, so these are now offered up daily."

In some verses written in her praise, it is said that "Featley's Handmaid her attendant was," from which it would appear that the book published by that divine, under the name of the "Handmaid to Private Devotion," was habitually used by her in her retirements. While she persevered in the religious course of life which she embraced in her widowhood, going on from grace to grace, from virtue to virtue, a fresh affliction was sent to quicken her. Her young and most dear son Lorenzo, whom God had endowed with choice natural abilities, and who showed such fair blossoms of piety as made her affections towards him more tender, was taken from her.

This, added to her former troubles,—the loss of her husband, her crosses in the world, and her spiritual affliction, (which came often upon her,)—made her burden most heavy. She wept and mourned all the day long, and at night also watered her couch with tears, and weeping she would say, "Ah! this immoderate sorrow must be repented of, these tears wept over again!" Her quick sense of displeasing God by extreme grief soon allayed its vehemence. She retired into herself to hearken what the Lord would say unto her, in this louder call of affliction; and it seemed to be prompted to her that she was not yet weaned enough from the things of this world, and it was expedient for her

that some of the worldly comforts she most delighted in should be taken away, that her conversation might be yet more spiritual and heavenly; therefore this affliction seemed to call her to a greater mortification to the world, and a nearer conformity to Christ her Lord:

But fearing that her sorrow for her son was still exorbitant, she went again to ask counsel of her ghostly physician, the same eminent divine, as it appears, whom she consulted after her husband's death. She acquainted him with the violence of those fits of sorrow which of late had seized upon her for the death of her son, and he, by his good counsel, with God's help, cured this new distemper of hers, prescribing antidotes also to prevent a lapse into this malady of excessive grief.

She returned home, confessing that this very affliction was most fit for her, and that it should turn to her profit; and, cheered by this confidence, it was observed by those who saw her on her return, that a remarkable change had come over her, as great as that which passed upon Hannah when Eli promised a son in answer to her prayers.

Thus God made the spiritual medicine she had received effectual, and the antidote too; for while she lamented the excess of her grief, she did not again give way to it. She used her newly regained cheerfulness in making resolutions of farther progress in holiness, and set about running the last stages of her Christian race with greater speed, than any former ones. Yet before she began upon the fulfilment of these new purposes, she was tried by a fresh temptation; she feared that her repentance was not sincere enough to be acceptable to God, and reasoned thus with herself: "My grief for my sins has not been so vehement as that for my son's death; I wept not so bitterly for them, as I did for that; and therefore my repentance is not acceptable."

In this anguish of spirit, she hastened again to her learned friend, begging for his counsel; and having received comfort from his prayers and conversation, she returned home with fresh courage and cheerfulness.

This temptation to despondency being overcome, she entered upon the performance of her resolutions, in obedience to the call of her last afflictions. The vanity of apparel she had cut off long before, and after her husband's death, the richness of it too; and what she

spared in this, she bestowed upon the poor members of Christ. She now began to cut off all other worldly pomp; she gave up that state which belonged to her rank, in her house, in her retinue, and at her table, and took more delight in seeing her revenues spent among a crowd of alms-men and women at her door, than by a throng of servants in her house.

She made renewed efforts to subdue all disposition towards anger, avoiding for that purpose any conversation which might excite it; and stifling it, if it arose, either by silence or turning to some other subject. She undertook at the same time the difficult task of taming the tongue; and for this purpose refrained for a while from speech almost entirely, then loosened it a little, with two cautions:

First, that it should "never speak evil of any man, though truly, but only upon a design of charity, to reclaim him from that evil." And because a vicious man is seldom reclaimed by any thing said against him in his absence, she gave peremptory charge to her tongue, that it should never speak evil of any man, however notoriously wicked, if he was absent and not likely to be amended by it.

The second caution her tongue received was, that "as much as was possible, it should keep in every idle word, and speak out only that which was to edification." So that in the latter part of her life she seldom spoke but on subjects relating to the concerns of the soul, seldom even with her friends and neighbours on any worldly matters. She took the same care in writing as in speaking, and suffered not a vain nor idle word to slip from her pen. She avoided also any thing like compliments in her letters, and would not subscribe herself "your servant," to any one to whom she was not really so.

She was as temperate in food or indulgence of the body as in speech, soon satisfied with meat or drink, with sleep and ease, as far from daintiness as from intemperance, and that, not only out of care to her health and respect to God's commandment, but from a consciousness, as she would now and then intimate, that she was unworthy to enjoy any thing, for quantity or quality, above the meanest in the parish.

Together with these mortifications of her pomp and state, and of her appetites, she now also severely undertook the

mortification of her natural affection to her children and friends, saying to some of those who were dearest to her; "O, love me not, I pray, too much! And God grant I never love my friends too much hereafter; that hath cost me dear, and my heart hath smarted sore with grief for it already." She resigned her will and understanding as well as her affections, more and more completely to the will, and to the wisdom of God. "Whatsoever comes upon me," she said, "I will bear it patiently, because by God's will it comes; yea, I will bear it cheerfully, because by God's wisdom it is thus ordered, and it will work (as all things else) for mine advantage."

Therefore she considered the death of her husband, and of her son, as real benefits to her, and would say, "I should offend not only against free obedience and submission, but also against common prudence, if I should wish my condition otherwise than now it is; I cannot wish any thing so gainful and prosperous to me as this, which my Heavenly Father in His wisdom hath ordered for me."

She resigned herself wholly to God, in doing as well as in suffering, and made it her object in every thing, to ascertain first, what was her duty, and then to fulfil it. When matters of difficulty came, she usually consulted with the most learned and pious divines she could meet with, and after hearing their opinion, applied herself to follow it, whatever inconvenience might happen to herself. If the success of any business did not answer her expectation, she showed no trouble, provided her conscience bore her witness that she had done what was her duty to do; and seeing it was God who denied her success, she would still hope, and say, "Though at this time, this way, this business prospered not, yet at some other time, some other way, it will be successful unto me. This doing my duty will be, some time or other, some way or other, for mine advantage."

She endeavoured to practise more fully than before, those precepts of the Sermon on the Mount, which she had already taken as her rule, increasing in mercifulness: for whereas, before, the main of her revenue was for her own maintenance, the superfluity of it for her charity, now she reversed this order, and after reckoning up such sums as were to be spent quarterly on charitable purposes, the small pittance which remained she accounted her own, and ordered her

course of life accordingly; "very well content, though she herself made a shift with Agur's single food and raiment, (Prov. xxx. 8.) that others, who depended on her, should (as the household of Lemuel's virtuous woman) be fed, and clothed with double. Prov. xxxi. 21."

Her meekness increased also till she was clothed with it as a robe, covering her with the beauty of a meek and quiet spirit. Her compassions, deep as they were before, grew more and more tender, bringing tears to her eyes when she saw or heard of distress, and opening her hand wide for the comfort of the poor and needy. Where her hand of charity could not reach, her feelings of compassion found their way; and those who sat with her at meals, saw the earnestness of her sorrow, when the miseries of the Church and kingdom were the subject of conversation.

She was almost pined with hunger, and faint with thirst, after righteousness; ever and anon sighing, "O, that I could attain unto it! O, that my ways were made so direct!" It was usual with her at night to compose herself to sleep, saying to her woman, not without some joy, "Well, now I am one day nearer my journey's end:" comforting herself, that when her body should sleep in the bed of her grave, then the days of sin would be finished, and then she should be perfect, as her Heavenly Father is perfect.

She read a learned strict treatise on Justice, and made its rules her standard, practising them most precisely; and in more perplexed and difficult cases, she would send to some divines, of whose piety and fervour she had a good opinion, and desire them to pray as she herself did, that she might act justly, swerving neither to the right hand nor to the left.

Once, during her absence from home, the sutlers of the army came to her house, and took provisions, paying for every thing that they took the highest price, for which her servant accounted to her on her return; she then reckoned up exactly what each article had cost her, and sent carefully up and down the army to find the sutlers, and to restore the overplus, which she thought it not just in her to keep, nor was her hunger and thirst after that instance of justice satisfied, till she heard that the money was repaid.

For the other points of our Saviour's Sermon, her charity suspected few, and

judged none of her neighbours; she had an eagle's eye to espy any good, if only inclination to good that they had in them, but a mole's eye to evil in her brethren, were it even shown in actions. Her slowness to believe ill reports drove all tale bearers away from her; yet when faults were evident in such as she had charge over, she would reprove them with a great deal of power.

She was most respectful to her superiors, courteous and affable towards inferiors, cautious of giving offence, either by word or gesture, and as cautious lest any one should take offence at any speech or look of hers towards them; for either way she said, "in offences given or taken, God is offended." Her humility in begging forgiveness from others was most singular; during the latter part of her life, she seldom slept till she had asked forgiveness as well as blessing, from her mother, that if she had in any way offended her, she might be sure of her pardon.

But that which more astonished the inmates of her house, was to see this noble lady begging forgiveness from her inferiors and servants, for her angry words or chiding frowns towards them; and sometimes asking their pardon when she had expressed no anger outwardly, because, said she, "somewhat I felt within myself, too like anger towards you, though I suppressed it as soon as I could."

More than once or twice before her last illness, she was in her closet upon her knees ready for her prayers, when she remembered that her "brother" might possibly have somewhat against her, for a word, or a look, or a negligent silence a little while before, and then she rose and went to ask pardon before she proceeded to her prayers, that she might strictly observe our Lord's injunction to those who bring a gift to his altar; so that it was always her chief care to lift up pure hands in prayer, without wrath, and to have it allayed either in herself, or in others towards her, before she offered her gift of prayer.

Whilst all these graces and virtues by God's help grew in her, a true poverty of spirit grew along with them. The more holy she was, the more humbly she walked with God; in her greatest abundance she complained most of spiritual wants. It seemed that the bright lustre of her virtue gave her light to spy out corruptions in herself, which she could not see before, and these she

lamented more sadly now than formerly.

She advanced at the same time in her duties of prayer. She added an oratory to her nursery, and her children had private devotions appointed for them by herself; they read Morning and Evening Prayers and Lessons, at their rising up and at their lying down, and their spare minutes were destined, like her own, to learning Psalms out of books. They opened the day with one of the seven Eucharistical Psalms, that they might thank God for renewing His loving-kindness to them in the morning, and they closed the day with one of the seven Penitential Psalms,* that they might ask pardon for the offences committed in the course of it. She took care to season their affections and memories with good things; she trained them up to the practice of those virtues commended in the Sermon on the Mount, and directed that an explanation of it should be annexed to their first Catechism.

There were some who objected to the continuance of the Church Service in her house, and apprehended that danger would be incurred by continuing it. To quiet their fears, the story of the Lady Knevit in Norfolk, at the time of Queen Mary, was publicly read in her household. The story is this. A persecuted minister of the English Church, being in Lady Knevit's house, read the Morning and Evening Prayer of King Edward the VIth's Prayer Book constantly in her family, though there was an act of Parliament against it. Hereupon the holy lady was threatened to be punished for it, but went on, notwithstanding, in that course of piety, promising to welcome the punishment whenever it came; and though many persons resorted to her house who were ill-affected to that form of prayer, yet they commonly knelt down and joined in prayers with her; nor did they offer her any molestation in the performance of this duty.

Every passage in this story was so applicable to Lady Falkland's case, that she wanted neither an answer to objectors, nor courage to go on in her wonted course; and the event was the same as in Lady Knevit's case; for though complaints were made, threats were sent to her, and many persons quartered upon her who liked not the form of prayer

* Ps. 6, 32, 38, 51, 102, 130, and 143.

and had power to suppress it, yet, by God's good providence, that power of theirs was not used against her.

She was as constant and as resolute in her other hours of prayer and meditation. The entertainment of guests, or the haste of necessary business, did not detain her from these devotions; in her deepest griefs and disturbances, in her highest comforts and rejoicings, she was most constant at them; and even if she could not discharge these duties at her accustomed hours, yet her eyes were not suffered to sleep till she had gone through them. When she must lose her sleep, or God this His service, she readily decided which was fittest of the two.

Her last work every evening, was to review with diligence all the works of that day, her thoughts, words and deeds; what had happened in this room or in that, what in this or that company, what good or evil she had done, what opportunities of benefiting others she had embraced or neglected; what comforts and blessings she had that day received; and after this examination, giving thanks and begging pardon in every particular as occasion required, having communed with her own heart in her bed-chamber, she was still.

Thus she made proficiency in the several points of our Saviour's Sermon; and whilst increasing in faith and judgment, the weightier matters of the law, she would not leave the lesser undone.

She thought the laws of God were not all performed, if any laws of the king were neglected; and therefore she was wont earnestly to press obedience to all things required by the laws of the kingdom: even to penal laws against shooting and hunting, and the like; and would not suffer any person belonging to her, to transgress in these lesser matters, observing, "That the lawgivers made their penal laws for obedience, not for mulct, and their first and chief endeavour was, that their laws should be observed, not that the offender should be punished."

Having thus far improved herself, by the grace of God, in a holy and spiritual life, she now laboured to improve others also, and being made strong, to strengthen her brethren. She entered into an agreement with her acquaintance, especially those with whom she conversed most frequently, that they should take liberty to reprove whatever they saw wrong in her, and also that they should give her the same liberty with them, saying to them, "There is no friendship

without this; and if you suffer me to be undone forever, or I you,—how are we friends?"

She had an intimate acquaintance with some strict Papists, and some still stricter Nonconformists; but remaining unbiased by their opinions, she earnestly laboured to bring them each from their errors, and not without happy success. In other instances also, she won back members of our Church of England, who had been tempted to Rome or to Geneva. But the improvement of her nearer friends was her constant labour.

The warning which she gave to young mothers, not to exceed in fondness for their husbands and children, came suitably and affectingly from her. "Oh, I have had my portion," said she, "of these very comforts: with the first, no one woman more; but there is no lasting nor true pleasure in them. There is no real comfort from any espousals but from those to Christ."

The benefit she had received ever since her childhood, from pious and learned divines, made her careful to provide such for her neighbours; to those clergymen who officiated in the parish, she would suggest what virtues might be properly commended in their sermons and discourses, assisting them with her experience, till they had gained some of their own, and constantly working with them in catechising the young and visiting the sick.

The remembrance of those heavenly comforts which she had often received from the Psalms, encouraged her to recommend them as daily and hourly devotions to all people. Yet even the Psalms became an occasion of pain to her, when she heard of the prophetic curses of David being applied both in private families and in public congregations, to particular enemies. "Oh, that sweetest harp sounds most harshly," she would say, "unless it be touched by pure hands, without wrath! therefore the people must be often warned, in these days of contention and opposition, to sing David's Psalms, with David's spirit; and when cursing of enemies came in, to reflect, as David often did, upon the lusts and corruptions of our hearts; and then the 109th Psalm, (a common curse among the Hebrews,) be upon those our vilest enemies, and most deadly foes, little enough."

Nor did she confine her care of improving others to the present age; she had also projects for posterity, of setting

up schools and manufacturing trades in the parish, that by these she might shut out ignorance, idleness, and want.

A scheme was much in her thoughts, for providing places for the education of young gentlewomen, and the retirement of widows, (as Colleges and the Inns of Court and Chancery are for men,) in several parts of the kingdom; she hoped that learning and religion might flourish more in her own sex, by their having such opportunities to serve the Lord without distraction. This project might not have been beyond her reach to accomplish, through the power and interest that she had with the great men of her day, but that the evil times disabled her. When she found herself unable to fulfil these designs for the good of the kingdom, she returned with fresh vigour to the care of improving herself.

Her zeal in the work of self-examination, her strictness with herself, and fear of offending, sometimes produced doubts and scruples; and when troubled by them, she seldom trusted her own judgment, but consulted with learned divines; and when she met with any one of learning and piety, she proposed her cases of conscience, and asked for answers. On these occasions she would dispute against herself very sharply; but when her objections had once been answered, and she was satisfied, she submitted cheerfully, and ordered her future practice accordingly.

Her holy fear, like her other virtues, extended itself not only to greater matters, but to the least; and from her love as well as fear of God, she dreaded to offend Him in the least particular. "If it be but a mote, may it not grow," said she, "to a beam in mine eye?"

Greedily aspiring after perfection, she feared the smallest errors; and if any of her scruples proceeded from her own carnal reason, or from Satan, to disquiet her, yet even that poison she turned into honey, taking occasion from those very scruples, to be more exact afterwards in her life.

Such are the remarks made by Duncan upon those scruples; in answer to which, he wrote the last letter in the collection, though like the former ones it is, as now published, addressed to a man.

The earlier letters treated of the comforts and sorrows of a person careful for the soul, the pleasures of God's service, and the fears of His displeasure; but this last gives an answer to inquiries

regarding such doubts and scruples as continually arose,

"One while I fear, I indulge too much liberty to others, and too little to myself; another while, that I am too strict to others, and too remiss to myself; and therefore I mete not to others, as I mete to myself. I multiply queries against myself, whether this duty was well performed, or not; this action lawful, or not; that word or silence, seasonable or not; and for commerce and traffic with my neighbours, whether this and that bargain were just, not prejudicing myself, nor over-reaching them. And when I would give thanks for any thing well done, (through God's grace in me,) I think it might have been better done, and that therefore my thanksgiving may be deferred."

"Now, sir, if these motions be from the Spirit of God in me, I must hearken what the Lord God saith to my soul; at my utmost peril it is, if I receive not, and cherish not those motions; and if they be doubts I raise of myself, they are not to be neglected, there is danger (my books tell me) in that; but if they be scruples, heeding them is dangerous; so there is danger on every side."

The questions here given may perhaps be examples of those which Lady Falkland put to her spiritual guides; and Duncan's answer, which is a long one, shows, "that a tender conscience is most subject to scruples; that there is a difference between a scrupulous and a doubtful conscience; and gives eleven directions to cure or prevent a scrupulous conscience."

It seems indeed from his account of her life, that from her childhood there had been a tendency to melancholy in her disposition, since at the age of thirteen she was first troubled by fears for the welfare of her soul; and in her most prosperous days she was reproached by her friends for the little pleasure that she showed in her possessions. This disposition to melancholy was accompanied by a scrupulousness which her husband's character may not have tended to counteract. His refinement of mind, and purity of heart, seem rather to have laid him open to the persuasions of false pretenders to religion and patriotism, than to have guarded him from their snares; as if in the difficult times where his lot was cast, he weighed all abuses with anxiety, and was attracted by the hope of reforms. But when once his part was taken, he persevered faithfully

and bravely in his king's service till he fell fighting in his cause, one of the earliest and most honoured victims of rebellion, and so found rest from the sadness which clouded his latter days, though it did not deaden his energies. The few years during which his wife survived him, could not be other than years of mourning; but however dejected by sadness, or perplexed by scruples, she did not deviate from the cause which she began in youth; her fears and doubts only urged her to consult the wisest ministers of her Church; continued acts of piety and charity occupied her time, and the fresh affliction of her youngest son's death determined her to a yet stricter course of life than that which she had embraced upon becoming a widow. The more her earthly affections were disappointed, the higher above earth she strove to raise her soul; and now but a short struggle remained, before she, like her husband, found the peace which both had sought in vain on earth. She had resolved to get loose from the multitude of her worldly employments, and to remove from her stately mansion to a little house near adjoining; and in that house and garden, with a book, and a wheel, and a maid or two, to withdraw herself from worldly business and unnecessary visits; and she took as great delight in planning this humiliation and privacy, as others do in advancement to honours and employments.

On the last Christmas day of her life she received the Holy Communion; and feeling still a want of such strength as she desired in her soul, she had thoughts of coming to it again on the next Lord's day: but that very morning she had a sore conflict and great anguish of spirit; at one moment her unworthiness, and at another her dullness and dryness, deterred her from approaching the Holy Sacrament: then she was dissuaded from it by the singularity of receiving it so often. After an hour or two she found reason to suppose that this might be a temptation from her great enemy to keep her from the means of her defence, and so holding firm to her resolution, she came again to the blessed Sacrament, and received with it much comfort and peace.

Not many days after, fresh temptations assailed her with great vehemence, leading her to suspect her whole course of life, as so full of weakness at the best, and often so full of gross corruptions,—

her faith so weak, her repentance so faint, that God would not accept of her. But her shield of faith in Christ's merits soon repelled these darts, and her wonted sanctuary of prayer secured her from this storm of temptation.

Her peace of mind was restored, when she was hurried to London, in the bitterest season of this winter, to attend to some business which she thought piety and justice required her to discharge; believing this to be her duty, she ventured on the journey, and left the event to God.

In London she strengthened herself yet more for the end of her race, by receiving the Holy Sacrament again; but though her inward strength increased, her bodily strength was decaying, and her weak consumptive frame grew weaker by a cold that she caught there. Yet she set off to travel homewards: and at Oxford, as her cough and cold very much increased, she began to prepare for death, with most earnest prayers and holy meditations, suggested to her by a pious and learned divine.

After a while, they who were about her, fearing the pangs of death to be upon her, began to weep and lament; the whole company grew sad and heavy; she only continued in her former condition, not at all sorrowful, nor affrighted by these messengers of death. Then the physician coming, and upon consideration saying, "Here is no sign of death, nor of much danger; by God's help she may recover again;" the whole company was very much comforted and cheered. She only remained in her former indifference; no alteration at all could be perceived in her, as if she had been the only party in the chamber unconcerned in it; neither fear of death could grieve nor trouble her, nor hopes of life and health rejoice her: "I have wholly resigned up myself to God," said she, "and not mine, but His will be done, whether in life or death." She was not afraid to live, and still endure the miseries of this life, (and ever and anon encounter with Satan too,) because she had a powerful God able to uphold her; nor yet afraid to die, and appear at God's judgment-seat, because she had a merciful Redeemer, willing to save her.

The remainder of the narrative shall be given in Duncan's words, addressed to Lady Morison, without alteration or omission.

"Thus she was brought from Oxford,

home; and now being far spent, and near her end, she could speak little; yet expressed a great deal of thankfulness to God, who had brought her safe, to die in her own house, among her dearest friends.

"And there she showed those friends a rare pattern of patience in the extremity of her sickness.

"But the tranquillity of mind, which she had in these her last days, was most observable; that the devil, who had so often perplexed her with violent temptations, should now leave her to rest and ease: she was wont to fear his most violent assaults on her death-bed, as his practice commonly is, but now God, it seems, had chained him up, and enabled her, by His grace, to tread Satan under her feet: not a word of complaint, nor the least disturbance, or disquiet, to be perceived by her, which is a sufficient argument to us, (who knew how open a breast she had, to reveal any thing in that kind, especially to divines, whereof she had now store about her,) of her exceeding great quietness and peace: and this tranquillity of mind more clearly now appearing at her death, than ordinarily in the time of her health, is a great evidence to me, of God's most tender mercy and love towards her, and of some good assurance, in her, of her salvation.

"This quiet gave her leave, though now very faint and weak, to be most vigorous and most instant at prayers; she calls for other help, very faintly; but for prayers, most heartily and often; (in those few hours she lived at home;) and after the office of the morning was performed, she gave strict charge, that every one of her family who could be spared from her, should go to church and pray for her; and then, in a word of exhortation to them who stayed by her, saying, "Fear God, fear God," she most sweetly spent her last breath; and so most comfortably yielded up her spirit to Him who made it; and was, we doubt not, admitted into heaven, into the number of the Apostles and Saints of God, (on St. Matthias-day,) there to reign in the glory of God for evermore.

"In which moment of her death, there seemed as little outward pain, as inward conflict; none could perceive either twitch, or groan, or gasp, or sigh: only her spirit failed; and so she vanished from us, as if God had intended her here some foretaste, not only of the rest of the soul, but also of the ease of the body,

which she should enjoy hereafter in heaven.

"Thus, in her youth, she was soon perfected; and in the short time of five and thirty years, she fulfilled a long time.

"And having in a most acceptable manner practised the duties of our most blessed Saviour's Sermon, she is now, we firmly believe, a partaker of the blessedness too of that Sermon: through Christ's mercy, she hath obtained mercy, and enjoys the vision of God, in the kingdom of heaven, where she is most fully satisfied with delight, and comfort, and joy.

"There were these, and many other virtues, your ladyship knows, observable in this your most pious daughter: but I pretend not to relate all: many I omit, because common to all the servants of God; and many other excellencies also there were in her, (I doubt not,) which she concealed from her nearest friends; and indeed, many of these I have named, she endeavoured studiously to conceal from us; but now and then, unawares, she discovered them, and so I became acquainted with them.

"And now, madam, you have observed, that the growth of grace, which was most evident and apparent in her, especially these late years, (as if come from a blade to an ear, then to a blossom, and thence towards full maturity and ripeness,) was most of all promoted by the afflictions which God sent upon her: the loss of her dearest friends, and other troubles, were as a shower of rain to a crop of corn, on a dry ground; an evident benefit, and a present improvement by it.

"And was there not then somewhat extraordinary in that dream of hers, soon after her son's death, wherein she being much troubled for that loss, a ladder presently appeared, reaching (with that ladder in Jacob's dream) from earth to heaven? After the death of her son, every one of us could sensibly perceive her climbing up higher and higher every day, in piety and holiness, till God exalted her to the top of Jacob's ladder, the height of glory in heaven.

"So it may be with every one who suffers inward or outward affliction.

"And now, though all this while I have been comforting your ladyship, and wiping the tears from your eyes, yet I have detained you too long, I fear, from improving this affliction sent upon you, (the loss of your dearest child,)

with that haste and greediness you desired, to your spiritual benefit. I shall help you what I can hereafter, by begging in my prayers the strengthening and establishing grace of God, for you, to bring store of heavenly comfort into your soul, from this your present sorrow.

"Your servant in Christ Jesus,

"J. D.

"April 15, 1647."

FRANCES COUNTESS OF CARBERY.

As Alice Egerton, the last wife of Richard Vaughan, Earl of Carbery, is always remembered for her connexion with the Masque of Comus, so is his former wife, Frances Altham, for the funeral sermon which Jeremy Taylor preached upon her death.

She was the daughter of Sir John Altham, of Orbey, having only one sister to share his inheritance, and brought a large fortune to her husband, with whom she lived thirteen years, and died in October, 1650; leaving seven children, of whom Althamia, the youngest, was born but a few days before her death.

In the family of Lord Carbery and his wife, Jeremy Taylor found a refuge during part of the rebellion, whilst residing in the same parish in Carmarthen-shire, as that of their house at Golden Grove; when the churches were closed against his ministry, he delivered in their house his yearly course of sermons. The third part of the Great Exemplar was, in the first edition, dedicated to Frances Lady Carbery; and in the second, he added a dedication to Alice Egerton, who then filled her place as the wife of Lord Carbery, making in it affectionate mention of her predecessor, and telling her that her chief claim on his own affection and prayers, was her being "in the affections of her noblest lord, successor to a very dear and most excellent person; designed to fill those offices of piety to her dear pledges, which the haste which God made to glorify and secure her, would not permit her to finish."

In the dedication to the Holy Dying,

addressed to Lord Carbery, allusion is made to the anniversary of his wife's death. Jeremy Taylor preached her funeral sermon at the house of Golden Grove; he chose for his text the following passage:

"For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that His banished be not expelled from Him!" (2 Sam. xiv. 14.) After treating fully upon the subject of death, he proceeds:

"I have now done with my text, but yet am to make you another sermon. I have told you the necessity and the state of death, it may be too largely for such a sad story; I shall therefore now, with a better compendium, teach you how to live, by telling you a plain narrative of a life, which, if you imitate, and write after the copy, it will make that death shall not be an evil, but a thing to be desired, and to be reckoned among the purchases and advantages of your fortune. When Martha and Mary went to weep over the grave of their brother, Christ met them there; and preached a funeral sermon, discoursing of the resurrection; and applying to the purposes of faith, and confession of Christ, and glorification of God. We have no other, we can have no better precedent to follow: and now that we are come to weep over the grave of our dear sister, this rare personage, we cannot choose but have many virtues to learn, many to imitate, and some to exercise.

I choose not to declare her extraction and genealogy; it was indeed fair and noble; but having the blessing to be descended from worthy and honoured ancestors, and herself to be adopted and engrafted into a more noble family, yet she felt such outward appendages to be none of hers, because not of her choice; but the purchase of the virtues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and less honourable lives, than were those which began and increased the honour of the families. She did not love her fortune for making her noble; but thought it would be a dishonour to her, if she did not continue a nobleness and excellency of virtue, fit to be owned by persons relating to such ancestors. It is fit for us all to honour the nobleness of a family; but it is also fit for them that are noble to despise it, and to establish their honour upon the

foundation of doing excellent things, and suffering in good causes; and despising dishonourable actions, and in communicating good things to others, for this is the rule in nature; those creatures are most honourable which have the greatest power, and do the greatest good: and accordingly myself have been a witness of it, how this excellent lady would, by an act of humility and Christian abstraction, strip herself of all that fair appendage and exterior honour, which decked her person and her fortune, and desired to be owned by nothing but what was her own, that she might only be esteemed honourable, according to that which is the honour of a Christian, and a wise person.

She had a strict and severe education, and it was one of God's graces and favours to her; for being the heirress of a great fortune, and living amongst the throng of persons, in the sight of vanities and empty temptations; that is, in that part of the kingdom where greatness is too often expressed in great follies and great vices, God had provided a severe and angry education, to chastise the forwardness of a young spirit and a fair fortune; that she might for ever be so far distant from a vice, that she might only see and loathe it, but never taste of it, so much as to be put to her choice, whether she would be virtuous or no. God intending to secure this soul to himself, would not suffer the follies of the world to seize upon her, by way of too near a trial, or busy temptation.

She was married young; and besides, her business of religion seemed to be ordained in the providence of God, to bring to this honourable family a part of a fair fortune, and to leave behind her a fairer issue, worth ten thousand times her portion; and as if this had been all the public business of her life, when she had so far served God's ends, God in mercy would also serve hers, and take her to an early blessedness.

In passing through which line of Providence, she had the art to secure her eternal interest, by turning her condition into duty, and expressing her duty in the greatest eminency of a virtuous, prudent, and rare affection, that hath been her own in any example. I will not give her so low a testimony, as to say only that she was chaste; she was a person of that severity, modesty, and close religion as to that particular, that she was not capable of uncivil temptation: and you might as well have sus-

pected the sun to smell of the poppy that he looks on, as that she could have been a person apt to be sullied by the breath of a foul question.

But that which I shall note in her, is that which I would have exemplar to all ladies, and to all women: she had a love so great for her lord, so entirely given up to a dear affection, that she thought the same things, and loved the same loves, and hated according to the same enmities, and breathed in his soul, and lived in his presence, and languished in his absence; and all that she was or did, was only for, and to her dearest lord. And although this was a great enamel to the beauty of her soul, yet it might in some degree, be also a reward to the virtue of her lord: for she would often discourse it to them that conversed with her, that he would improve that interest which he had in her affections, to the advantages of God and of religion; and she would delight to say, that he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books; and then she loved religion, which she saw was not only pleasing to God, and an act or state of duty, but pleasing to her lord, and an act also of affection and conjugal obedience; and what at first she loved the more forwardly for his sake, in the using of religion, left such relishes upon her spirit, that she found in it amability enough to make her love it for its own. So God usually brings us to Him by instruments and affections, and then incorporates us into his inheritance, by the more immediate relishes of heaven, and the secret things of the Spirit. He only was (under God) the light of her eyes, and the cordial of her spirits, and the guide of her actions, and the measure of her affections, till her affections swelled up into a religion, and then it could go no higher, but was confederate with those other duties which made her dear to God: which rare combination of duty and religion, I choose to express in the words of Solomon: "She forsook not the guide of her youth, nor broke the covenant of her God."

As she was a rare wife, so she was an excellent mother: for in so tender a constitution of spirit as hers was, and in so great a kindness towards her children, that hath seldom been seen a stricter and more curious care of their persons, their deportment, their nature, their disposition, their learning, and their customs;

and if ever kindness and care did contest, and make parties in her, yet her care and her severity was ever victorious; and she knew not how to do an ill turn to their severer part, by her more tender and forward kindness. And as her custom was, she turned this also into love to her lord: for she was not only diligent to have them bred nobly and religiously, but also was careful and solicitous that they should be taught to observe all the circumstances and inclinations, the desires and wishes of their father; as thinking that virtue to have no good circumstances, which was not dressed by his copy, and ruled by his lines, and his affections; and her prudence in the managing her children, was so singular and rare, that whenever you mean to bless this family, and pray a hearty and a profitable prayer for it, beg of God that the children may have those excellent things which she designed to them, and provided for them in her heart and wishes; that they may live by her purposes, and may grow thither, whither she would fain have brought them. All these were great parts of an excellent religion, as they concerned her greatest temporal relations.

But if we examine how she demeaned herself towards God, there also you will find her, not of a common, but of an exemplar piety: she was a great reader of Scripture, confining herself to great portions every day, which she read, not to the purposes of vanity and impertinent curiosities, not to seem knowing, or to become talking, not to expound and rule; but to teach her all her duty, to instruct her in the knowledge and love of God to her neighbours; to make her more humble, and to teach her to despise the world and all its gilded vanities, and that she might entertain passions wholly in design and order to heaven. I have seen a female religion, that wholly dwelt upon the face and tongue; that like a wanton and undressed tree, spends all its juice in suckers and irregular branches, in leaves and gum, and after all such goodly outsides, you should never eat an apple, or be delighted with the beauties or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution; it took root downward in humility, and brought forth fruit upward, in the substantial graces of a Christian, in charity and justice, in chastity and modesty, in fair friendships and sweetness of society;

she had not very much of the forms and outsides of godliness, but she was largely careful for the power of it; for the moral, essential, and useful parts, such as would make her be, not seem to be, religious.

She was a very constant person at her prayers, and spent all her time which nature did permit to her choice, in her devotions, and reading, and meditating, and the necessary offices of household government; every one of which is an action of religion, some by nature, some by adoption. To these also, God gave her a very great love to hear the word of God preached; in which, because I had sometimes the honour to minister to her, I can give this certain testimony, that she was a diligent, watchful, and attentive hearer; and to this, she had so excellent a judgment, that if ever I saw a woman whose judgment was to be revered, it was hers alone; and I have sometimes thought that the eminency of her discerning faculties did reward a pious discourse, and placed it in the regions of honour and usefulness, and gathered it up from the ground, where commonly such homilies are spilt, or scattered in neglect and inconsideration. But her appetite was not soon satisfied with what was useful to her soul: she was also a constant reader of sermons, and seldom missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large book, in which she purposed to have a stock of religion transcribed, in such assistances as she would choose, that she might be readily furnished and instructed to every good work. But God prevented that, and hath filled her desires, not out of cisterns and little aqueducts, but hath carried her to the fountains: 'she drinks of the pleasures of the river,' and is full of God.

She always lived a life of much innocence, free from the violences of great sins; her person, her breeding, her modesty, her honour, her religion, her early marriage, the guide of her soul, and the guide of her youth, were as so many fountains of restraining grace to her, to keep her from the dishonours of a crime. It is good to bear the yoke of the Lord from our youth; and though she did so, being guarded by a mighty providence and a great favour and grace of God, from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her; but these were

not only for herself, but in order to others, to her nearest relatives; for she was so great a lover of this honourable family, of which now she was a mother, that she desired to become a channel of great blessings to it unto future ages, and was extremely jealous lest any thing should be done, or lest any thing had been done, though an age or two since, which should entail a curse upon the innocent posterity; and therefore, (although I do not know that ever she was tempted with an offer of the crime,) yet she did infinitely remove all sacrilege from her thoughts, and delighted to see her estate of a clear and disentangled interest: she would have no mingled rights with it; she would not receive any thing from the Church, but religion and a blessing; and she never thought a curse and a sin far enough off, but would desire it to be infinitely distant; and that as to this family God had given much honour, and a wise head to govern it, so He would also for ever give many more blessings: and because she knew the sins of parents descend upon children, she endeavoured, by justice and religion, by charity and honour, to secure that her channel should convey nothing but health, and a fair example, and a blessing.

And, though her accounts with God were made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons, yet she was early at her repentance; and toward the latter end of her days, grew so fast in religion, as if she had had a revelation of her approaching end, and therefore, that she must go a great way in a little time: her discourses more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passion more under discipline: and so she trimmed her lamp, not thinking her night was so near, but that it might shine also in the day-time, in the temple, and before the altar of incense.

But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable. In all her religion, and in all her actions of relation towards God, she had a strange evenness and untroubled passage, sliding toward her ocean of God and of infinity, with a certain and silent motion. So have I seen a river, deep and smooth, passing, with a still

foot and a sober face, and paying to the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full; and hard by it, a little brook skipping and making a noise upon its unequal and neighbour bottom, and after all its talking and bragging motion, it paid to its common audit no more than the revenues of a little cloud, or a contemptible vessel: so have I sometimes compared the issues of her religion to the solemnities and famed outsides of another's piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day: she did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls. For religion is like the breath of heaven: if it goes abroad into the open air, it scatters and dissolves like camphire; but if it enters into a secret hollowness, into a close conveyance, it is strong and mighty, and comes forth with vigour and effect at the other end, at the other side of this life, in the days of death and judgment.

The other appendage of her religion, which was also a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident despiising and undervaluing of herself. For though she had the greatest judgment, and the greatest experience of things and persons, that I ever yet knew in a person of her youth, and sex, and circumstances; yet, as if she knew nothing of it, she had the meanest opinion of herself; and like a fair taper, when she shined to all the room, yet round about her own station, she had cast a shadow and a cloud, and she shined to everybody but herself. But the perfectness of her prudence and excellent parts could not be hid; and all her humility, and acts of concealment, made the virtues more amiable and illustrious. For as pride sullies the beauty of the fairest virtues, and makes our understanding but like the craft and learning of a devil; so humility is the greatest eminency and art of publication in the whole world; and she, in all her arts of secrecy, and hiding her worthy things, was but 'like one that hideth the wind, and covers the ointment of her right hand.'

I know not by what instrument it happened; but when death drew near, before it made any show upon her body, or revealed itself by a natural signification, it was conveyed to her spirit: she had a strange secret persuasion that the

bringing this child should be her last scene of life : and we have known that the soul, when she is about to disrobe herself of her upper garment, sometimes speaks rarely : sometimes it is prophetic ; sometimes God, by a superinduced persuasion wrought by instruments, or accidents of his own, serves the ends of His own Providence, and the salvation of the soul : but so it was, that the thought of death dwelt long with her, and grew from the first stages of fancy and fear, to a consent,—from thence to a strange credulity, and expectation of it ; and without the violence of sickness she died, as if she had done it voluntarily, and by design, and for fear her expectation should have been deceived ; or that she should seem to have had an unreasonable fear or apprehension ; or rather, as one said of Cato, she died as if she had been glad of the opportunity.

And in this I cannot but adore the Providence, and admire the wisdom and infinite mercies of God ; for having a tender and soft, a delicate and fine constitution and breeding, she was tender to pain, and apprehensive of it as a child's shoulder is of a load and burden : and in her often discourses of death, which she would renew willingly and frequently, she would tell, that "she feared not death, but she feared the sharp pains of death." The being dead, and being freed from the troubles and dangers of this world, she hoped would be for her advantage, and therefore, that was no part of her fear : but she, believing the pangs of death were great, and the use and aids of reason little, had reason to fear lest they should do violence to her spirit, and the decency of her resolution. But God, that knew her fears and her jealousy concerning herself, fitted her with a death so easy, so harmless, so painless, that it did not put her patience to a severe trial. It was not, to all appearance, of so much trouble as two fits of a common ague, so careful was God to demonstrate to all that stood in that sad attendance, that this soul was dear to Him,—and that since she had done so much of her duty towards it, He that began, would also finish her redemption, by an act of a rare Providence, and a singular mercy. Blessed be that goodness of God, who does so careful actions of mercy for the ease and security of His servants ! But this one instance was a great demonstration, that the apprehension of death is worse than the pains of death, and that God loves

to reprove the unreasonableness of our fears, by the mightiness and by the arts of His mercy.

She had in her sickness, if I may so call it,—or rather in the solemnities and graver preparations towards death,—some curious and well-becoming fears concerning the final state of her soul ; but from thence she passed into a kind of trance ; and as soon as she came forth of it, as if it had been a vision, or that she had conversed with an angel, and from his hand had received a label or scroll of the book of life, and there seen her name enrolled, she cried out aloud, "Glory be to God on high ! now I am sure I shall be saved." Concerning which manner of discoursing, we are wholly ignorant what judgment can be made ; but, certainly, there are strange things in the other world, and so there are in all the immediate preparations to it ; and a little glimpse of heaven, a minute's conversing with an angel, any ray of God, any communication extraordinary from the spirit of comfort, which God gives to His servants in strange and unknown manners, are infinitely far from illusions, and they shall then be understood by us when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations.

But I must be forced to use summaries and acts of abbreviature in the enumerating these things, in which this rare personage was dear to God, and to all her relatives.

If we consider her person, she was in the flower of her age ; of a temperate, plain and natural diet, without curiosity or an intemperate palate ; she spent less time in dressing than many servants ; her recreations were little and seldom, her prayers often, her reading much ; she was of a most noble and charitable soul, a great lover of honourable actions, and as great a despiser of base things ; hugely loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality : so free in all acts of favour, that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful, or an obliged person, should ever return to her again. She was an excellent friend, and hugely dear to very many, especially to the best and most discerning persons ; to all that conversed with her, and could understand her great worth and sweetness. She was of an honourable, a nice and tender reputation ; and of the pleasures of this

world, which lay before her in heaps, she took a very small and inconsiderable share, as not loving to glut herself with vanity, or take her portion of good things here below. If we look on her as a wife, she was chaste and loving, fruitful and discreet, humble and pleasant, witty and compliant, rich and fair : and wanted nothing to the making her a principal and precedent to the best wives of the world, but a long life, and a full age.

If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond ; a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of honour and proper worth, than by their relation to herself.

Her servants found her prudent and fit to govern, and yet open-handed and apt to reward ; a just exacter of their duty, and a great rewarder of their diligence.

She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

But as she related to God in the offices of religion, she was even and constant, silent and devout, prudent and material ; she loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect : her fears went beyond all her evil ; and yet the good which she hath received, was, and is, and ever shall be, beyond all her hopes.

She lived as we all should live, and she died as I fain would die : I pray God that I may feel those mercies on my death-bed that she felt, and that I may feel the same effect of my repentance, which she feels of the many degrees of her innocence. Such was her death, that she did not die too soon ; and her life was so useful and excellent, that she could not have lived too long. And as now in the grave, it shall not be inquired concerning her, how long she lived, but how well ; so to us who live after her, to suffer a larger calamity, it may be some ease to our sorrows, and some guide to our lives, and some security to our conditions, to consider that God hath brought the piety of a young lady to the early rewards of a never-ceasing, and never-dying eternity of glory. And we also, if we live as she did, shall partake of the same glories ; not only having the honour of a good name, and a dear and honoured memory, but the glories of these glories,

the end of all excellent labours, and all prudent counsels, and all holy religion, even the salvation of our souls, in that day when all the saints, and among them this excellent woman, shall be shown to the world to have done more, and more excellent things than we can know of, or can describe. "Death consecrates and makes sacred that person, whose excellency was such, that they are not displeased at the death, cannot dispraise the life ; but they that mourn sadly, think they can never commend sufficiently."

DOROTHY COUNTESS OF SUNDERLAND.

LADY Dorothy Sidney was the eldest of the eight daughters of Robert, second Earl of Leicester of his family, and of Lady Dorothy Percy his wife, and was born in the year 1620. Her parents lived together for nearly half a century in the most entire union ; Lady Leicester wrote thus to her husband, eighteen years after their marriage : "Mr. Seladine comes in with your letter, whom I am engaged to entertain a little : besides, it is supper-time, or else I should bestow one side of this paper in making love to you ; and since I may with modesty express it, I will say, that if it be love to think on you, sleeping and waking ; to discourse of nothing with pleasure but what concerns you ; to wish myself every hour with you ; and to pray for you with as much devotion as for my own soul ; then certainly it may be said that I am in love." This was the conclusion of a letter, addressed to him while ambassador at Paris, after treating at great length, with acuteness and judgment, of some matters of state at home, in which his interests were concerned.

In the many little inquiries and communications respecting their large family, which are scattered through the "Sidney papers," the name of their eldest daughter is often mentioned with especial tenderness ; and when her childhood had passed, the same degree of anxiety is shown in the choice of a husband for her.

Before she was sixteen, she had many suitors, and even as early as the spring

of 1635, Lord Russell, heir to the house of Bedford, had been spoken of as likely to marry her. In the course of the three following years, several other projects of marriage were entertained for her, and carefully considered by her parents, Lady Leicester writing frequently on the subject to her husband, during his embassy at Paris. In the mean time, her beauty was celebrated by the poet Waller, under the name of Sacharissa; he described her as she was seen at Penshurst, among its groves, and under its beeches, with her friend Lady Sophia Murray, to whom he gave the name of Amoret; but his complaints of her as a haughty beauty have no agreement with any thing that appears in her character, nor with the expression of her fair and open countenance in her portrait. It appears that he offered himself as her husband, and was rejected by her family, who in spite of his large estate, good looks and accomplishments, regarded him as no equal match for their daughter.

A few of her letters are preserved, chiefly before her marriage, and addressed to her father to express her duty and affection towards him. The following is a specimen:

"My Lord,

Had not my intentions been diverted by the trouble of a distemper which a great cold produced, and since that, by the expectation of Rochelle's coming hither, I would not have been thus slow in presenting your lordship with my most humble thanks, for the many fine things you have bestowed on me. And, though they will be my greatest ornaments, which is of much consideration by persons no wiser than I am, they could not give me any contentment, but as I understand they are expressions of your lordship's favour, a blessing that above all others in this world, I do with much passion desire; and my ambition is, that whatsoever your lordship doth propound to be in the perfectest good child upon the earth, you may find accomplished in me, that will ever be your lordship's most affectionate, most humble, and exactly obedient.

D. SIDNEY."

In July, 1639, when she had reached her nineteenth year, she was married at Penshurst, to Henry, third Lord Spencer, who was of the same age with herself, and a youth of such virtue and promise, that her parents' most anxious

wishes could not have chosen a better protector for her. He had been educated at Magdalen College, Oxford, and on his father's death became master of a large estate. His character was thus described after his death, by Lloyd, in his memoirs of the loyalists.

"A good patriot upon all other occasions," (but that of the rebellion,) "as one of them at Westminster observed, promoting the trade, manufactures, and privileges of this country; and now standing by his majesty, as he evidently saw him stand for his kingdom; saying, by a foresight and prospect that he had of things suitable to the eminence of his place, that one seven years would show that the king was the true commonwealth's man: a true nobleman, that was virtuous because it became him, as well as because it was enjoined him; being above all vice, as well as without it; looking upon it as his shame and dishonour, as well as sin and offence; a good neighbour; the country about him, when he had occasion to make use of it, being his friends that loved him, rather than slaves that feared him; a discreet landlord, finding ways to improve his land, rather than rack his tenants; a noble housekeeper, to whom that ingenuity that he was master of himself was welcome in others; an honest patron, seldom furnishing a Church with an incumbent, till he had consulted the college he had been of, and the Bishops he lived under; an exemplary master of a family, observing exactly the excellent rules he so strictly enjoined; consecrating his house as a temple, where he ordered his followers to wrestle with God in prayer, while he wrestled with the enemy in fight."

The young married pair joined Lord Leicester at Paris, and staid there till October, 1641, when his mission ended, and the family returned to England, and Lord Spencer, a few days after, took his seat in the house of Peers. Young as he was, having only just attained his majority, his eminent merit was already observed, and the two great parties then contending, each endeavoured to engage him. He at first inclined to the popular side, always upholding it with moderation and candour, but he found his attempts at conciliation unavailing, when he advised those who complained of their sovereign, to lure him home by loving behaviour.

Fuller relates, that on a solemn fast, when the members of the house of lords

were going to Church, the temporal peers for the first time took the precedence over the bishops, who quickly submitted to follow them, when the young Lord Spencer said, "Is this a day of humiliation, wherein we show so much pride, in taking place of those to whom our ancestors ever allowed it?"

At length he took leave of the parliament with a solemn admonition, and having determined on taking arms for the king, he made a disposition of his estate, before he set out for his seat at Althorp with his wife and children. In June, 1642, he committed his estates to the care of several of his own and his wife's relations, for the use of his wife and children, and subscribed the document in presence of Algernon Sidney, his wife's brother, and of Dr. Henry Hammond, the rector of Penshurst.

When the royal standard was set up at Nottingham on August 22d, he was among those who assembled to support it, and after that time he never returned to the enjoyments of his home.

He was much vexed by the selfish interests and pretensions which embarrassed the king's cause, of which he complained in writing to his wife, but his letters to her show the spirit of a young soldier, mixed with the tenderness of a young husband and father.

"My dearest heart,

Just as I was going out of the trenches on Wednesday, I received your letter of the 20th of this instant, which gave me so much satisfaction, that it put all the inconveniences of this siege out of my thoughts. At that instant, if I had followed my own inclinations, I had returned an answer to yours, writing to you and hearing from you being the most pleasant entertainment I am capable of receiving in any place, but especially here, but when I am in the trenches, (which place is seldom without my company,) I am more solitary than ever I was in my life; this country being very full of private cottages, in one of which I am quartered, where my Lord Falkland did me the honour to sup..... Many of the soldiers are confident that we shall have the town within this four days, which I extremely long for; not that I am weary of this siege, for really, though we suffer many inconveniences, yet I am not ill pleased with this variety, so directly opposite as the being in the trenches, with so much good company, together with the noise

and tintamarre of guns and drums, with the horrid spectacles, and hideous cries of dead and hurt men; is to the solitariness of my quarter, together with all the marks of peace, which often brings into my thoughts, notwithstanding your mother's opinion of me; how infinitely more happy I should esteem myself, quietly to enjoy your company at Althorp, than to be troubled with the noises, and engaged in the factions of the court, which I shall ever endeavour to avoid." Here follow many lines in cipher, which have not been explained. "When we were at Bristol, Sir William was there, but I hear he is now gone to Hereford, for which I envy him, and all others that can go to their own houses; but I hope ere long, you will let me have your company and Popet's, the thought of which is to me most pleasant, and passionately desired by yours,

Sunderland."

August 25th, before Gloucester.

He had been made Earl of Sunderland in the preceding June. He continued to follow the king's motions, having determined always to be present where Charles commanded in person. He wrote from Oxford to his wife just before joining the army, when about to engage the rebels, in the first battle of Newbury.

"My dearest heart,

Since I wrote last to you from Sulbey, we had some hope of fighting with my Lord of Essex's army, having certain intelligence of his being in a field convenient enough, called Ripple field, towards which we advanced with all possible speed: upon which he retired with his army to Tewkesbury, where, by the advantage of the bridge, he was able to make good his quarters, with five hundred men against twenty thousand; so that, though we were so near as to have been with him in two hours, his quarter being so strong, it was resolved on Thursday, as he would not fight with us, we should endeavour to force him to it by cutting off his provisions, for which purpose the best way was for the body of our army to go back to Evesholme, and for our horses to distress him. Upon which I, and others, resolved to come for a few days to Oxford, where we arrived late on Thursday, there being no probability of fighting very suddenly. As soon as I came, I went to your father's, where I found Albons, with whose face I was

better pleased than with any of the ladies' here. This expression is so much a bolder thing than charging Lord Essex, that, should this letter miscarry, and come to the knowledge of our dames, I should, by having my eyes scratched out, be cleared from coming away from the army from fear, where if I had staid, it seems odd if I lost more than one. Mrs. Jermyn met my Lord Jermyn, who, notwithstanding your intelligence, is but a Baron, with whom I came to Woodstock, who told me she would write to you, which I hope she hath done; for since I came here I have seen no creature but your father, and my uncle; so that I am altogether ignorant of the intrigues of this place. Before I go hence I shall have a letter for you. I take the best care I can about my economical affairs. I am afraid I shall not be able to get you a better house, every body thinking me mad for speaking about it. Pray bless Popet for me, and tell her I would have writ to her, but that, upon mature deliberation, I found it uncivil to return an answer to a lady in another character than her own, which I am not yet learned enough to do. I cannot, by walking about my chamber, call any thing more to mind to set down here: and really I have made you no small compliment in writing thus much, for I have so great a cold that I do nothing but sneeze, and my eyes do nothing but water, all the while I am in the posture of holding down my head. I beseech you present his service to my lady, who is most passionately and perfectly yours.

Sunderland."

Oxford, Sept. 16, 1643.

By "Popet" he meant his little daughter, then two years old, and by "my lady," the Countess of Leicester, who was with her daughter at Althorpe.

He did not see his wife again. The battle of Newbury was fought on the 20th, the fourth day after the date of this letter. The king's horse, in which Lord Sunderland served, "charged," says Clarendon, "with a kind of contempt of the enemy, and with wonderful boldness, upon all grounds of inequality; and were so far too hard for the troops of the other side, that they routed them in most places." and here, he adds, fell "the Earl of Sunderland, a lord of great fortune; tender years, being not above three and twenty years of age; and an early judgment; who, having no command in

the army, attended upon the king's person, under the obligation of honour; and putting himself that day in the king's troop, a volunteer, was taken away by a cannon bullet." He lived for a short time after he had received the shot, and it appears from Lloyd's expressions, that he spent the interval in holy thoughts.

Lady Sunderland, when she was thus left a widow, had two children: Robert, who, succeeding to his father's title, became well known during the following reigns, and Dorothy, afterwards Marchioness of Halifax; another daughter was born soon after her husband's death, and named Penelope, but died in infancy. Her mother, Lady Leicester, was with her when her affliction came upon her, and is said to have attended upon her tenderly through several months of illness. She was herself a woman of gentleness and refinement, who had sought her own happiness in domestic life, and was well able to feel for her daughter's bereavement. Lord Leicester wrote thus to her on her grief:

"Your reason will assure you that, besides the vanity of bemoaning that which hath no remedy, you offend him whom you loved, if you hurt that person whom he loved. Remember how apprehensive he was of your dangers, and how sorry for any thing that troubled you. Imagine how he sees that you afflict and hurt yourself. You will then believe that, though he looks upon it without any perturbation, for that cannot be admitted by the blessed condition wherein he is, yet he may censure you, and think you forgetful of the friendship that was between you, if you pursue not his desires in being careful of yourself, who was so dear unto him. But he sees you not. He knows not what you do. Well, what then? would you do any thing that would displease him if he knew it, because he is where he doth not know it? I am sure that was never in your thoughts; for the rules of your actions were, and must be, virtue, and affection to your husband; not the consideration of his ignorance or knowledge of what you do: that is but an accident; neither do I think that his presence was at any time more than a circumstance not at all necessary to your abstaining from those things that might displease him."

Lord Sunderland was buried at his estate of Brington, in Northamptonshire, and thither his widow retiring, lived

several years there with her children. "She is not to be mentioned," says Lloyd, in his *Memoirs of the Loyalists*, "without the highest honour in this catalogue of sufferers, to so many of whom her house was a sanctuary, her interest a protection, her estate a maintenance, and the livings in her gift a preferment."

In the mean time her parents, after having at the beginning of the rebellion suffered sequestration of their estates, had them restored by the Parliament, with the view, as it is supposed, of conciliating Lady Leicester's brother, the Earl of Northumberland, and her eldest son, Lord Lisle. Lord Leicester being contented to remain inactive, was allowed to live unmolested at Penshurst, and the king's two youngest children, the Princess Elizabeth and Duke of Gloucester, were placed there under the charge of his countess, in 1649. The young princess left a valuable jewel to her when she died, which the Parliament did not permit her to retain. Lady Leicester died in 1659, having witnessed the second marriage, and perhaps the second widowhood of her eldest daughter.

Of Lady Sunderland it is said that she lived at Brington, "till finding the heavy load of housekeeping too troublesome, she went to her father at Penshurst," where, with his approval, she married Robert Smith, a Kentish gentleman, who was related to her family. Evelyn notices in his journal of July, 1652, that going from Tunbridge Wells to Penshurst, he found it full of company on the marriage of his old fellow collegian, Mr. Robert Smith, with Lord Sunderland's widow: she survived him, and died herself in 1683, leaving by her second husband one son, Robert, governor of Dover Castle, under Charles II.

ELIZABETH LADY CAPEL.

HARDLY any of the ladies of this period can call forth more interest for her husband's sake than the wife of Lord Capel; and there is something pleasing as well as striking, in the harmony and

the contrast that exist between his brilliant course and noble death upon the scaffold, and her calm widowhood and peaceful death-bed.

She was descended from the family of the Morisons, at Cashiobury, in Hertfordshire, of which she became the only representative, when her father, Sir Charles Morison, had lost all his other children. Her parents were anxious to find a suitable marriage for her, and after much consideration, and the refusal of many who were proposed for her, they gave her in her seventeenth year, to Arthur Lord Capel, Baron of Hadham. Lord Clarendon, in his character of this loyal nobleman, thus speaks of his domestic life: "He had always lived in a state of great plenty, and general estimation, having a very noble fortune of his own by descent, and a fair addition to it, by his marriage with an excellent wife, a lady of very worthy extraction, of great virtue and beauty, by whom he had a numerous issue of both sexes, in which he took great joy and comfort; so that no man was more happy in all his domestic affairs, and he was so much the more happy, in that he thought himself most blessed in them."

"And yet the king's honour was no sooner violated, and his just power invaded, than he threw all those blessings behind him; and having no other obligations to the crown, than those which his own honour and conscience suggested to him, he frankly engaged his person and his fortune, from the beginning of the troubles, as many others did, in all actions and enterprises of the greatest hazard and danger; and continued so to the end, without ever making one false step, as few others did, though he had once by the iniquity of a faction that then prevailed, an indignity put upon him, that might have excused him for some remission of his former warmth; but it made no other impression on him than to be quiet and contented, whilst they let him alone, and with the same cheerfulness to obey the first summons when he was called out, which was quickly after."

The character of Lord Capel in private and public life, cannot here be pursued, but must be referred to, if not already well known, in Clarendon's History, where we see him both as he was at the age of twenty-five, in the height of wealth and prosperity when the rebellion began, and as soon after his king's death, he laid down his life upon the

scaffold. A petition was presented by his lady, and discussed by Cromwell in Parliament, who having highly praised him, concluded by saying that he knew him well, and knew him to be the last man in England that would forsake the royal interest; and still dwelling upon his virtues, turned them into reasons for his destruction, because whatever condition he was in, he would be a thorn in their side. Bishop Morley thus relates his preparations for death and farewell to his wife and other relations:

"The next morning, [March 8th, 1649,] at the hour agreed between us, which was between six and seven, I came to him again, and found him ready to receive me. We went into a chamber alone together, where after some spiritual conference suitable to the present occasion, I first prayed with him, and then he prayed himself, with very great zeal and fervour, and for others as well as for himself; nay, for his enemies as well as for his friends, but especially for the king, the kingdom, and the Church. And all this with such apt and unaffected expressions, and in so regular a method, that one might easily perceive prayer was a thing he had so often exercised, that it was grown habitual to him.

"Having thus prepared himself, he did with great humility and devotion receive the holy sacrament, together with the Earl of Norwich and Sir John Owen, who were condemned to suffer with him, but are yet (thanks be to God) both living; and will live, I hope, to see justice done upon those who did condemn them.

"Having received the sacrament, and being much comforted by it, (as finding in himself all the gracious effects of it,) he was presently put to the trial of his spiritual strength, by taking his leave of the nearest and dearest relations that can be betwixt flesh and blood, and the strongest ties that a noble nature can have unto the world. For that excellent lady his wife, and his eldest son, together with two of his uncles, and his nephew, Sir Thomas Corbett, came all into the room at once, (as being not permitted to do it severally,) and at once assaulted him, (as it were,) with such passionate looks, gestures and words, bemoaning and bewailing him and themselves, (his lady especially,) with such sweet and tender expressions of love, sorrow and pity, that the greatest natural courage in the world must needs

have been shaken with it, had it not been supported (as he was) with more than human strength and firmness. I am sure it was the saddest sight that ever I saw, and such a one as even that great courage of his could not choose but be a little softened and melted with it; but he quickly recollected himself, and then, with a cheerful countenance, told his wife and the rest that he and they must all submit, not only with patience, but cheerfulness to the Divine Providence, which no doubt had, and would, order all things, and as should be best for him and them too, though perhaps it did not yet appear to them to be so.

"Then having recommended the care of his children and servants unto his Lady, he commended both her and his sons, as they loved him, to forgive his enemies, 'and though,' said he unto his son, 'I would not have you neglect any honourable and just occasion to serve your king and country, with the hazard of your life and fortune; yet, I would have you engage yourself, (as I, thanks be to God for it, have done,) neither out of desire of revenge, nor hope of reward, but out of a conscience of your duty only. My land (said he) was so settled upon you by your grandfather, that no pretence of crime in me can deprive you of it. The best legacy I can leave you is my prayers for you, and a verse of David's Psalms, which I command you, upon my blessing, to make a part of your daily prayers, as I have always made it a part of mine: 'Teach me thy way, O Lord, and lead me in a plain path,' Psalm 27th. For I have always loved plainness and cleanness, both in my words and actions, and abhorred all doubling and dissimulation, and so I would have you to do also. Then he gave him his blessing, and having embraced his uncles and nephew, he took his last leave of them all, not without some tears on his part, as well as many on theirs; his poor lady being not able to support such a weight of grief, did sink under it, and was fain to be carried out from him. As soon as all were gone, and none left in the room but he and I: 'Well, Doctor,' said he, 'the hardest thing that I had to do here in this world is now past, the parting with this poor woman; let us now again to our main concernment.'"

Before his death, he entreated Dr. Morley to comfort her when he was gone.

He left four sons and four daughters, of whom Theodosia, named after his own mother, was afterwards married to Lord Clarendon's eldest son, and was remarkable, as Lady Cornbury, for her beauty and for her sudden early death.

It was in March, 1649, that Lord Capel was beheaded, and his wife survived him during the eleven following years of Cromwell's usurpation, dying a few months before Charles II. was restored. In her widowhood she occupied herself in the care of her children and household, in works of devotion and charity, spending money in alms, even beyond the advice of the clergyman whom she employed as her almoner, obeying and assisting the ministers of the Church during the times of trouble, and devoting part of every day to the exercise of prayer, meditation, study of the scriptures, and reading, from which she never suffered herself to be diverted by business or company. A Bishop who knew her well, and had observed her mingled sweetness and gravity of demeanour, was accustomed to say, that he never saw any become herself so well as the good Lady Capel.

About four years before her death, she lost her second son, Charles, then grown up to be a gallant and hopeful young gentleman, when she sent for her spiritual adviser, Mr. Barker, as she habitually did on any occasion of grief, and addressed him in these words: 'Sir, I pray be free and plain with me, and tell me seriously and unfeignedly what sin or vice did you ever take notice of in my practice and conversation? for I am sure something is amiss, and something God would have amended in me, that he does thus continually ply me with crosses.'

As she was patient in her afflictions, and careful to improve them, so she was diligent and active in fulfilling her duties, and received strength to go through all that was required of her, notwithstanding the delicacy of her education and tenderness of her constitution. In her family devotions she required the attendance of all her servants, on which point only she showed herself a strict mistress, and would tell Mr. Barker that she never pleased herself in her family duties, nor thought that she served God acceptably unless she had all her family about her.

This account of her life is given by Mr. Barker after many years' intimate acquaintance with her, and he also at-

tended upon her death bed, which through the severe sufferings of several months was the scene of inward peace and joy as well as of unwearied patience.

"One time indeed," he says, (and never but that once,) "when I was with her, I found her labouring under some inward conflicts and thoughtfulness touching her spiritual state and condition; but those such as right well became the pious hope and humility of a Christian: whereupon, when I desired her, that if any particular scruple did trouble her thoughts, and lay heavy upon her spirits, she would please to ease her mind of it and let me know it, that I might the better fit and order my applications to her. To which she returned me this answer: that she had been very faithful in her examination of her conscience, and had desired God to assist and direct her in that search, and yet could not find out any one particular sin which did afflict her spirit more than another; but however confessed herself a great sinner before God. She was (it seems) very desirous to take as much shame and guilt to herself as was possible, that so she might leave the more glory for the free grace and pardon of God.

"And accordingly, still as she cast down one eye upon sin at any time, she was ever careful to keep the other firmly and steadfastly fixed upon her Saviour..... This was the right complexion and constitution of her piety; an equal temperament of fear and hope, of humility and confidence; as her hope was evermore a fearing hope, so was her fear always a believing, hoping fear. She carried too deep a sense of sin in her conscience to be proud of any virtue or worthiness of her own, and was always (even under her greatest conflicts and agonies) too good a Christian to despair of pardon."

Towards the latter part of her sickness, she twice received the blessed Sacrament of the body and blood of Christ, and both times with expressions of devotion and reverence; on the first of these two occasions, especially, when though her strength was much decayed, and her pain sharp, she would receive upon her knees, saying to Mr. Barker, that as long as God lent her the use of her knees, she resolved to use them in that solemn service, as a testimony of her unfeigned humility and reverence of the majesty and dreadfulness of those sacred mysteries.

After she took to her bed, she sent for him more frequently than before, and three days before her death, she asked and received the Church's last comfort and blessing, the benefit of Absolution, which she took with great thankfulness, and showed a heavenly comfort and peace ensuing upon it.

Her last days were full of the grace of God, who granted that wish which she had often expressed with submission to His good pleasure, and gave her some sensible tastes of heavenly joy, fresh comforts daily breaking in upon her soul, her former fears vanishing, and her whole mind sweetly composed into a pious confidence. A few days before her death she spoke to the following effect, addressing herself to her minister :—

‘O, Sir, what a gracious God have I! How rich in his mercies towards me! How favourable in His corrections of me! The thing which I so greatly feared, (a painful torturing death.) He has turned into ease and comfort; and my worldly cares and thoughtfulness for the provisions of my children, He has also in a great measure taken off my hand: and now, what do I lingering and tarrying here any longer? All my work is done, and the world has no farther need of me. Why may I not forthwith go to my God? Is it not much better for me to be dissolved, and to be with Christ?’ These and such like heavenly sayings were her usual discourses with him, so that he rejoiced whenever she sent for him.

On January 26th she sent for him four several times to pray with her, thrice in the morning, and once in the afternoon, at which last time all her children, except one who was not then in town, were present, and joined in the prayers. Soon after, he was summoned again, to perform his last ministerial office, the recommendation of her soul into the hands of Almighty God, and then her senses beginning to fail, she drew her last breath a few minutes afterwards in much peace and sweetness.

“I have in my time been with several dying persons,” concludes Mr. Barker, after a solemn protestation of his earnestness, “seen their piety, observed their patience, taken special notice of their whole carriage and behaviour, yet never in all my life did I see such an uniform samplar of piety, nor a whiter soul return to its Maker.”

She died on January 26th, 1660, and

was buried with her husband at Little Hadham, in Hertfordshire.

A true and short Narrative of the manner of the death of the Right Hon. the Lord Capel.

“I went often to visit the right honourable the Lord Capel, a little before his death, whilst he was a prisoner in St. James's house in the Park, and always found him in such a temper as became an innocent and well resolved person.

“The night before he was to suffer, he told me, he had a great desire to receive the Sacrament before his death, if he might receive it from a minister of the king's party, and according to the Liturgy of the Church of England; but said withal, he feared no such person as he would receive it from could give it him without endangering himself, and that he was loath to endanger any man. I replied I knew not what danger there might be in doing that Christian office to a dying man; but was resolved (if he pleased to take it from my hands) to venture any thing that could come of it, rather than his lordship should die without that satisfaction. He seemed to be, and no doubt was very glad of this offer of mine, and gave me many thanks for it; desiring me, that (without losing any more of the little time he had left) I would confer and pray with him, in order to his preparation for receiving the Holy Sacrament next morning. I did so, and found that he could not accuse himself of any great known sin, committed against the light of his own conscience, but one only; and that was the giving his vote in parliament for the death of my Lord of Strafford; which (said he) I did against my conscience; not out of any malice to the person of the man; but out of a base fear (they are his own words) ‘and carried away with the violence of a prevailing faction;’ and for which (said he) ‘I have been and am heartily sorry, and have often with tears begged, and (I hope) obtained pardon of Almighty God;’ adding, ‘that’ (if I thought it necessary or fit) ‘he would confess this great and scandalous sin of his, together with the cause of it, openly upon the scaffold, to God's glory and his own shame:’ which I telling him I thought it would be ingeniously and Christianly done of him to do, he did accordingly the next morning.

"Then having prayed again with him, I left him for that night, in a most Christian temper, to his own devout meditations."

After the parting from his wife and friends, already given in the Life, he said to the Bishop, 'Let us now again to our main concernment. I believe I shall be called upon presently to go to the place where I am to take my leave of all the rest of the world, and, I thank my God, I find myself very well disposed to it, and prepared for it.' And then he told me he was in good hope that when he came to die, he should have nothing else to do but to die only. 'For,' (said he) when I am upon the scaffold, having made a confession of my faith, and said something in honour of my Master that was, and for the service of my Master that now is, I will only repeat the Lord's Prayer upon my knees, and then lay my head upon the block, desiring the executioner, that upon the stretching forth of my right hand, (which shall be in the very act of recommending my soul unto my Saviour,) he would instantly do his office; and then he showed me the heads, of what he meant to speak of, written with his own hand, which after he had made use of, he gave unto his servant just as he laid himself down to receive the stroke, and commanded him to deliver that paper unto me as soon as he was dead, which he did accordingly. We had scarce made an end of reading this paper, when Lieut. Colonel Beecher, the officer appointed to convey him and the other condemned lords, with Sir John Owen, to the place of execution, knocked at the door, and told him it was time for his lordship to go, whose summons he very readily and cheerfully obeyed.

"Presently afterwards, Duke Hamilton, the Earl of Holland, the Earl of Norwich and he, together with Sir John Owen, were carried through St. James's Park in sedans, to Sir Robert Cotton's house beyond the upper end of Westminster Hall, where they were all in one room, and stayed there at least an hour before Duke Hamilton (who was ordered to die first) was carried to the place of execution, which was upon a scaffold just before Westminster Hall, in the new palace. During the time of their stay in Sir Robert Cotton's house, my Lord Capel, finding his stomach a little ill, and fearing he might be worse, if he did not do then what he had for a long time accustomed himself to do

daily, called me aside and asked me whether he might not take a pipe of tobacco without scandal, saying, he was afraid it might *very* much discompose him if he did not; I told him I thought he might, and that in prudence he ought to do it, rather than hazard any such inconvenience at such a time, when he had need to be in the best temper: whereupon Duke Hamilton and the Earl of Holland; drinking each of them a little wine to comfort their spirits, he took a little tobacco to the same end also: all the time of his being there (which was at least two hours, he being the last of the three that was to be put to death) he spent either in conference with me, or in soliloquies and prayers unto God: at last, when (the other two lords being already executed) Lieut. Colonel Beecher came to fetch him to the scaffold, he first took his leave of my Lord of Norwich and Sir John Owen, who were re-prieved; giving my Lord of Norwich his cane, and would have taken his leave there of me also, but I told him I would wait upon him to the scaffold, and, if I might be suffered, to do him the best service I could in assisting him in the last act of his tragedy: then, before he went out of the room, turning him to the Lieut. Colonel and his soldiers, (who were then, and had been his guard during his imprisonment in St. James's house,) 'Gentlemen,' (said he,) 'I do not only from my heart forgive you, but thank you for all the kindness and civility I have found from you, and as I forgive you, so I forgive your officers also, even those that are the authors of my death; for I verily believe that none of them do what they do out of any malice at all to me, but because I stand in the way of something else they have to do, which they think I must and will oppose, as long as I live, to the utmost of my power.' Then calling me to him, and giving me his watch to keep as a remembrance of him, 'Doctor, (said he,) I believe they will not suffer you to accompany and assist me upon the scaffold; but I thank God, the work, wherein I stood especially in need of your help, is done; I heartily thank God and you for it. All that I shall desire of you more, is to assist me with your prayers while I am alive, and to do the best you can to comfort my poor wife when I am dead; and in your prayers for me, desire Almighty God to assist me with his grace, that in this last act of my life I may so behave myself as becomes a

good Christian dying in and for so good a cause as this is : and particularly that for the manner of my death, it may be with an humble confidence in God's mercy, and with a modest assurance of a better life ; and lastly, that I may neither say nor do any thing that may savour either of a base fear or of a vain ostentation.'

"When he had said this, he was immediately conducted by the aforesaid Lieut. Colonel and soldiers through Westminster Hall, and betwixt the guard of soldiers which stood all along and kept off the people which thronged to see him, and who, admiring the courage and constancy that appeared in his very countenance, and mien itself, did generally commend and bless him, and prayed for him with loud exclamations as he went by them.

"I followed him as far as the foot of the scaffold, and would have gone up after him, but the Lieut. Colonel would not suffer me ; though either of the other lords had their divines there with them, but they were Presbyterians, and I was generally known to be a Royalist and Episcopal, which was the only reason I can imagine why they should not suffer me to appear before such a multitude of people as an assistant at such an action ; unless it were, perhaps, that they would have the people believe that the Lord Capel died indeed resolutely, like an old Roman : but that the constancy and courage he showed at his death, was but an effect of his natural temper and constitution, and not of a Christian faith and hope, or of any sense of piety, as appeared by his refusing or not caring to have a divine with him at his death ; which was most false, indeed, dying for loyalty as he did, he would not in the last act of his life make use of any of those ministers whom he had reason to think had been the contrivers and plotters, or at least the promoters and abettors, of the most causeless and most horrid rebellion that ever had been in the world.

"When I saw that I could be no further useful to him, (he having embraced me and taken his last leave of me at the foot of the scaffold,) I presently got myself out of the place, and out of the horror of that sight, which nothing but the consideration of doing him some service could have hired me to see.

"How he behaved himself afterwards upon the scaffold, both before and at his death, his best friends need desire no

better testimony than that which was there given by his enemies, who could not choose but admire and applaud that virtue of his, which their barbarous cruelty would not suffer the world to enjoy any longer.

"Thus died that truly noble, truly valiant, truly Christian, and every way most truly worthy and right honourable the Lord Capel ; a great example of virtue, piety, and loyalty—in the midst of a most villanous, profane, and rebellious generation. A man whom the world never valued to his worth, until it grew to be unworthy of him.

George Morley."

(Ita testor.)

"Though I writ this narrative whilst things were fresh in my memory, yet I omitted one thing worthy the taking notice of by posterity, viz., that a little before he went to the scaffold, he told me that if I thought there was nothing of vain ostentation in it, he would give order that his heart should be taken out of his body, and kept in a silver box, until his majesty that now is, came home, (as he doubted not but he would,) and then that it might be presented unto him, with his humble desire, that where the king his father was interred, it might be buried at his feet, in testimony of the zeal he had for his service, and the affection he had for his person whilst he lived ; which intention of his, being approved by me, was afterwards put in execution, as far at least as it could be by him, or those whom he entrusted with it. For, as soon as the king came home, (whom I had told of it whilst he was abroad,) I brought Sir Thomas Corbet to him, and saw him give the silver box, with that generous and loyal heart in it, to the king's own hands ; what is since become of it I know not."*

* Extracted from "Bishop Morley's account of the manner of the death of the Right Hon. Arthur Lord Capel, who was beheaded by the rebels, March 9th, 1649. Copied from the original paper in the Bishop's own writing."

MRS. BASIRE.

MRS. BASIRE is only known by the letters which passed between her and her husband, celebrated by writers of his day for his great learning, and fidelity to the Church by whom he was adopted. Her maiden name was Frances Corbett, of a good family in Shropshire, but no further particulars are known relating to her, except such as concern the attachment between her and Dr. Basire, and her subsequent conduct as his wife, through both peaceful and troublesome times.

He was born at Rouen, in 1607, of a Protestant family in the lowest order of French nobility, but at the age of twenty-two he came over to England and received Holy Orders from Thomas Morton, then Bishop of Lichfield and Coventry, who took him to be his domestic chaplain, and removed him to his palace at Auckland, on his translation to the See of Durham in 1632. He was residing there when he addressed the following letters to Mistress Frances Corbett, before they had obtained her father's consent to their marriage, which was probably delayed till her suitor had obtained some provision for a wife.

"To my dear friend, Miss Frances Corbett, at Eggemont. J. H. S.

"Dear Fanny, &c., &c.

"I hope the last letters I sent by London to you and your loving sisters, about six weeks ago, have had better luck than those I sent by Halifax, of which I can hear no news; albeit I have written to Mr. Ramsden about it. I am afraid they came not safe to his hands. You may see how covetous I am of any opportunity to send unto you, only to let you know still how my heart is towards you, how I daily offer up your name with me in that sacred duty, for God knows the hearts. That faith and Christian submission to God's good providence, which you professed in your last, cheered me up wonderfully. Go on, sweet soul, and depend still upon God; and He shall sooner or later promote thee; if not by me, (for alas! what am I that I should promise aught? my breath is in my nostrils,) yet by some other means. It may be so much the better, the greater, as more unexpected. I charge you still to abound in the acts of devotion and true repentance; to cleave to your God by frequency in

prayer, reading, &c., and a diligent and conscionable use of all God's sacred ordinances, for by these God conveys into the soul His Grace, His Spirit, His Divine Life: ah! what is the whole world's weight to one grain of grace at the hour of Death? On Wednesday last I preached the funeral of another of my Lord's sisters, a most godly gentlewoman. Just as I was commending her soul unto God, she expired most sweetly. Lord, prepare us for that great passage!

"Since my return from you, there is nothing fallen. I praise God, I am very well content, if you be so too: God's hand is not shortened.

"I beseech God to cause His face to shine upon thee, to sanctify us one for another, to prosper our intentions, to pardon us all the vanities incident about it, to give us grace to go on in His most holy fear, that if it be His good will and for His glory, it may, in His good time, succeed, to our mutual comfort, and the edification of both our families, meanwhile to endue us both with much patience and true mortification. But, if it be not His will, to work our hearts to an humble submission, and perfect resignation of us to Himself. Join with me in this prayer, and rest assured that I am

"Your most faithful friend, J. B.

"A. C. March 11, 1635.

"My hearty respects to your noble sisters."

"To the noble M. F. C. J. H. S.

"Dear Love, &c. &c.

"Soon after my return, I sent a packet to Mr. Ramsden of Halifax, to be conveyed to you; I hope you have received it long since. For the present, I praise God my soul prospers, I overflow with content, I feel no lack, but of an opportunity to approve my sincere intentions to you-ward, yet far be it from me or you, to limit God and tie him to a time: rather strive in your prayers with me, for an holy submission to His gracious providence, about the manner, means, time, place; in a word, all the circumstances of our preferment. He is a very good God, and knows what is best for all His children; only, be sure you be one of them, by constant and patient obedience, and mark the end of it at last. Read but David's 37th Psalm, and you

cannot, (if you but throw yourself into His arms,) but lie quietly in his lap. Fail not, I pray you, to write to me when you can: God be gracious unto you, and lead you by the hand through all the passages of your life, so prays

"Your assured friend and
"loving well-wisher,
"J. B."

"From A. Castle, this 25th Sept. 1635.

"I pray remember my service to your two worthy sisters, whom I wrote unto at my last return. I remember my promise to my sister Mary, and have sent about it a month ago."

"I would I durst present my humble service to your noble father."

"To the virtuous Gentlewoman, my very loving friend, Mrs. Frances Corbett, &c. J. H. S.

"Love, &c. &c.

"This fair opportunity of Mr. Welles of Newport, allures me to write again, and write this to second a former letter, which I sent this last week: see how I delight to talk with you! Your books I have packed up, if this bearer will be troubled with them. These two I send you myself are, 1. An Introduction to a Devout Life, &c. 2. The Marrow of the Oracles of God: two books which, next to God's own, my soul hath been much taken with. The first was made by a French bishop, yet is the book free from popery, (for I have read it aforehand for your soul's sake,) only where you see a cross at the margin, there it may be mistaken by some; else, all is safe. The third little book, called an Abridgment, &c., is Mr. Johnson's gift; which he would have sent better bound, but that here at Durham, in this time of sickness, the bookbinder had no gold, &c. He commends his hearty love unto you. They are choice books, all three; and so they light on devout hands, they are full of good inspiration. I have prayed God to sanctify the use of them to your soul: you must not for fashion sake, but read them with a full purpose of heart, to frame your life by their godly directions: and therefore you must not deem it enough to read them once over only, but once or twice over yearly, till you have turned them into your ordinary practice. Such precious books, if you throw them by, may rise up in judgment against you. The first

of them, (and so were those of your sister's,) were bound by those devout virgins I once told you of: who knows but the prayers they might bestow at the binding, may do you good at the reading of them. Yet the insides are the thing I sent them to you for, more than the outsides. God (according to their several titles) make your life devout, fill your soul full of the marrow of His graces, and evermore direct you in the constant practice of Christianity: so prays from the bottom of his soul,

"Your ever-loving friend,
"J. B."

"From D. C. this 10th of August, 1636.

"I wonder still at your sisters, especially your sister Mary, (such is her goodnature,) that they have quite forgotten me."

These letters are selected from several in the same strain, published with the rest of Dr. Basire's correspondence, by the Rev. W. N. Darnell, from whence nearly all the facts relating to Dr. Basire and his wife, have been collected. In the year 1636, he received the degree of Bachelor of Divinity at Cambridge, and was appointed by the University to be one of their twelve preachers throughout England and Ireland. Before the end of the year, Bishop Morton gave him the living of Eaglescliff or Egglestcliff, in the county of Durham, then reported to be worth £240 a year.

In 1637 he took up his abode in his new home, and his marriage took place, either in this or the previous year, but no record of it is contained in the letters addressed to him at this time by his learned friends. They congratulate him on his preferment, and after a time kind messages of remembrance to his wife appear in their letters.

"Remember me, in the most friendly way, to your Priscilla and my Phebe," is the expression of his friend Nathaniel Ward, in September, 1642. These years seem to have been passed by Mr. and Mrs. Basire, in the quiet enjoyment of their home, and intercourse with their friends, by visits and letters. Four children were born during their abode at Eaglescliff, of whom Isaac, the eldest, was sent at a very early age to Westminster School, to be educated by Dr. Busby, one of the most intimate and constant of his father's friends. They corresponded frequently, and Dr. Busby

wrote also with cordial affection to Mrs. Basire, as appears from the following letter :

" To my worthily esteemed and much honoured friend, Mrs. Basire.

" Most virtuous and truly beloved in Christ Jesu,

" Your friendly acceptance of my respects, to your husband, self or child, doth oblige me faithfully to perform them. And I could wish that my fortunes were as ample as your merits, that I might not be defective in my expressions, no more than in my desires, of entertaining yours and my dearly beloved. For which my hearty and affectionate regard, I am abundantly repaid in the holy and learned conversation of him: and it is in your power to make me eternally obliged to your family, if you shall be pleased to trouble your memory with my unworthy self, and to recommend so heinous an offender to the tender mercies of Christ Jesus, by your daily and frequent prayers. Thus shall I make a happy change; and for my poor corporal refreshments of your husband, I shall receive back your invaluable spiritual comforts, for so in some regard I shall esteem them yours, knowing that the prayers of the faithful avail much. I should solicitously desire this favour from you, but that I believe your Christian gentleness, without any importunity, will out of pity do this pious courtesy: and for it you will have some return of your charity into your own bosom from God, and the assured obligation of a poor sinner,

" Your unworthy friend,

" R. Busby."

" December 16, 1641."

Whenever Dr. Basire went to London, he staid with Dr. Busby in his house at Westminster, and he was probably staying there when this letter was written, or just before it, for in the same month he was sworn chaplain extraordinary to the king.

His days of peace and domestic comfort were drawing to a close; the troubles of the time increased rapidly; and when, in December, 1643, he was collated by Bishop Morton to the seventh stall in Durham, and in the August following was appointed Archdeacon of Northumberland, he was neither able to perform the duties nor receive the emoluments of his new preferments. He is believed

to have been in Carlisle during eleven months of blockade and want of food.

In 1645, the living of Stanhope became vacant; and as Bishop Morton, oppressed and overawed by the rebels, dared not dispose of it, the king, upon its lapsing to the crown, gave it to Dr. Basire, then in attendance upon him at Oxford, which appointment the Bishop announced to him with hearty good wishes. In the following year he was summoned to attend upon the king in his office of chaplain: Wood says that he preached frequently before the king and parliament at Oxford. In the course of this year or the next, he was seized upon at Eaglescliff, and conveyed to Stockton Castle, after which he escaped from his country and took refuge in France, to seek a subsistence for his family, which he could no longer procure for them at home.

Mrs. Basire was left at Eaglescliff, with her four children, expecting the birth of a fifth, and trying to obtain the allowance promised by the parliament to the wives and families of delinquent clergymen; this was supposed to be a fifth of their estates and goods seized by act of parliament, but was not obtained without much trouble, expense, and disappointment.

In the mean time her husband proceeded to Rouen, where he possessed a small patrimony, amounting to about £8 a year. Here he was joined by three pupils, entrusted to him by their relations,—Thomas Lambton, whose father, Sir William, had fallen in the king's service at Marston Moor, and his elder brother at Wakefield; William Ashburnham, the son of that gentleman of the bed-chamber to King Charles, who is remembered by his unfortunate attempt to effect his master's escape; and a youth named Andrews, also of a loyal family.

He wrote thus from Rouen to his wife :

" To my very loving friend, Mrs. Frances Basire,

" Leave this with Eleazer Potts, next to the Rose Tavern, upon the Quay's side in Newcastle.—To be sent to Blaxton."

" Jesu !

" My dear yokefellow,

" Your pair of letters of the eighth of March, I did receive the fifth of April. I am weary of writing so often to Mr.

Davison, from whom, for all my letters, I have not received one line of answer, and so send him word. If the lady send her son, she may be assured of my special care in his education. Scholars here I have none at all, nor am likely, the English are so low brought for means. May God hear your wish, and in his good time restore us to each other! If not, God prepare and strengthen us, still even unto death, rather than forswear and betray the truth, and then live still miserable and infamous too. I have not yet received one farthing out of my estate; so that all I can do for you at present, is heartily to pray for your good speed about your fifth,....and about every thing you take in hand, especially about your safe delivery, which by me and others hath been recommended to God in extraordinary, above these three weeks; and shall be so, till you bless me with the joyful news of it. Thanks to Mistress Garnet for the continuance of her care.

"In my last letter to you of the eleventh of March, I did enclose four, viz., to my Lady Blaxton, to Mistress Garnet, to her brother, and to Mr. Davison again. Make your letters as thin as you can, for cost of carriage to my friends, and superscribe them only to "my very loving friend, Dr. Basire," sending them to Mr. Cole, or Sir Peter Richaut. The Lord judge betwixt you and Bushell, for I know no other way. God continue his blessings of health, to you, my children, and my friends. Mr. Anderson, honest man, remembers you with care for you. Till I hear from you, I will write to you every week once, only to please you. Whenever your time of travail be, I shall be sure some time that day to be with you in the spirit, though absent in body. I will write to my brother Watts, as I have already done to my dear friend Busby, from whom I did receive lately a most kind letter. When you send to him, thank him for it. Finally, my dearest, pray for God's grace and blessing upon me; and, in all your straits, look up to God's providence and promise, six times reiterated in the Bible, that He will never fail you nor forsake you; the daily prayer of

"Your very loving husband,

J. B.

"Rouen, April 8, 1647."

"To my very loving friend, Mistress Frances Basire. Send this to Mr. Davison, in the county of Durham.

"Jesu!"

"Ah, my dearest,

"What a cross is this to me, that in five weeks' space I cannot obtain one line from you; what, are you now become a worse wife, than you once were a loving mistress? Know you not that, under God, your life and health is my only comfort? By Sir Nicholas Cole at London, I could easily hear from you once a fortnight at least. I pray, as you loved me once, bless me speedily with the longed-for good news of your own safe delivery, and of my good Lady Blaxton's welfare, and of all our good friends; as for me, my landlord is going to live with his son in Holland, I have been fain to remove my quarters. Here I am; (not in Rouen, but as near it as Yarm is to little Eaglescliff;) my chamber lies me in seven or eight shillings a month: yea, I have a whole little summer-house to myself alone: only once or twice a day, a little boy waits on me for necessaries; my little house is within a garden, the most pleasant place that ever I lived in, if I had but your own sweet self in it with me. I make shift to live, God be thanked, as yet—I told you how, by the unexpected relief sent me from London, by a good friend of yours and mine, that must be nameless. I continue still constant in my old way, for which constancy I suffer almost as much persecution here amongst mine own, and by mine own, as I might have suffered in England. But our good God strengthens me and comforts me, and do you so too by your good letters and devout prayers for,

"Yours more than ever,

"B. J.

"Rouen, this 4th of June, 1647."

"Ah, how sad was I, when I heard that Captain Garnet had compounded now at last, notwithstanding his good resolutions to the contrary!"

He seems in his letter, to allude to his being persecuted by his friends and relations among the French Protestants. At a later period he acted as their minister at Pera, where he officiated according to the Liturgy of the Church of England, and received a stipend for his services, though in some doubt whether they "would long suffer him to go on in the way," out of which, he said, "God willing, I am resolved not to depart,

though for it I lose this, as I have lost all." His English friends did not forget him in this time of trouble; he received letters of cordial affection and earnest entreaty for the benefit of his prayers, from Dr. Busby, and from Sir George Radcliffe, the last of whom also consulted him on the controversy with Rome, and the possible hope of re-union.

A gleam of comfort with regard to affairs in England, appears in a short letter from Sir Edward Nicholas, who writes in July, 1647: I hope it will not now be long before we hear that peace in England is in so good forwardness, as that honest men may return with comfort to their homes. Dr. Hammond preached on Sunday se'nnight at Hatfield, before the king, where service was said according to the English Liturgy." But this hope was of short duration.

On the 27th of August, Dr. Basire set out upon his travels, accompanied by his pupils. They waited on the Queen Henrietta and the Prince at St. Germain, and on Christmas Day, attended Divine service at the chapel of Sir Richard Browne's house, who, being the king's agent, continued there the offices of the English Church. Dr. Basire wrote thus from Paris:

"To my very good friend, Mistress Frances Basire, at Eaglescliff, near Yarm. Leave this at Blaxton.

"Jesu!

"My dear Heart,

The further we remove into France, the seldomer you are like to hear from me: and therefore be not troubled, but rather pray and hope the better. Direct your letters hereafter thus: "à Monsieur Basire par l'adresse de Monsieur Mey, à Rouen." I live now at Paris this winter, and then in the spring better go towards Italy, than towards Newgate. I have more than once appointed you to receive ten pounds from my Lady Lambton, which I have laid out of my purse for her son, who hath written to her about it. My Lady Radcliffe joyed me by telling me, you looked very well on it. Do so still, till I see it myself. The affairs of England are still too much troubled for me or honest men to fish in it and catch. I shall shortly thank the brethren Davisons, and the ladies at Hutton-panell on your behalf: recommend me to Sir William Blaxton and his Lady, and to Mistress Garnet. God bless my children and all my friends. Would to God I were near you to make

good my vow at our marriage, to cherish you in sickness, as in health. But it must be when it pleases God. Meanwhile we must cheerfully live and die asunder, if God so ordain it, rather than the least ways murmur. But I hope we shall meet not to part more till death: which God prepare us all for, so prays

"Your faithful husband,

"J. B.

"From Paris, November 20, 1647."

"Mr. Lambton thanks you for the care you have of him. I am sure I have laid out above twenty pounds to furnish him with clothes and other necessaries. Honest Mr. Anderson, who is now here with us, commends him kindly to you, and to Nan and John Glover."

In the spring of the year, 1648, Dr. Basire and his pupils pursued their journey, and after visiting the south of France, and several towns of Italy, they sailed by Sicily and Malta, and reached Rome on February 26, 1649. They were nearly lost in a storm off the coast of Sicily, to which he alludes in one of his letters to his wife, and of which he remarks in his Journal, "It was on the same day and hour, on which our once gracious, now glorious Charles I. was martyred."

In another letter he says,

"Touching the state of affairs in England, whatever the event prove, from the crown of the head to the sole of the foot, pray we still against all murmuring and impatiency (for God's ways are not as our ways) and labour we for a full resignation of ourselves, and all ours to him: endeavouring a sincere reformation of our hearts and lives, for God is very angry against the whole nation, and I do fear a decree. However, let us prepare to meet our God, and never trust in the arm of flesh, for all men are Scots, and losses cannot but make me sad: and the more, because at this distance it cannot be in my power or providence to help you much at present."

"Have a special care to catechise my children yourself after the good old way; that they be not poisoned with rebellious and schismatical principles. Mr. Ashburnham's heavy afflictions about the king's persecution may, I fear, have obstructed his good intentions towards you. Mr. William Ashburnham and Mr. Lambton present their service to you, and I to Mr. Garnet (whom God bless) for his gallant constancy.

"I pray set some time apart to give God solemn thanks for our extraordinary deliverances, by land and by water; and to offer up for us the seven Psalms of Thanksgiving, which I did once send you. I need not bid you continue your prayers for our good speed in all our travels. Teach our children to do the same, and God may hear them.

"About a month hence, God willing, we remove to Venice; and if you do not hear from me so oft as you wish, and I shall endeavour, impute it not to my neglect, but to the sad disasters in England, and to the civil wars in France, which hinders the free passage of our letters.

"To confirm your faith, increase your humility, enlarge your repentance, and to move you to compassion towards your desolate Church, and bleeding country, you shall do well to read over with devotion, the book of the Lamentations."

This request he enforces in another letter, saying, "God pardon our sins and increase our faith; to strengthen which and humble us all, I do advise all my friends, interested in the English desolation, to read the book of the Lamentations."

The minuteness of the letters written by him to his wife, brings before us now a lively impression of the reality of the times there spoken of, the urgent difficulties which pressed upon the loyal servants of their king and Church, and the sacrifices they were called upon to make for conscience' sake. The simplicity with which he wrote gives also an impression of truth, and adds weight to the expressions of faith and resignation intermixed with the hearty assurances of affection to his wife and children. His wife's answers, of which none are preserved earlier than 1651, have a like character of truth and reality. Their separation was now become wider than ever: for when his pupils, after completing their education, had left him one by one, he set out upon a journey to more distant countries.

In one of the first letters of hers that is preserved, she writes, "I praise God for all your contentedness to bear your crosses, for that is the way to make them easy and light to you, to consider from whom they come, and how justly we deserve them, and how necessary they are for us, and how they cannot be avoided in this life.

"My dearest, I shall not fail to look out those places in the Scripture, and

pray for you as becometh your obedient wife and servant in the Lord,

"J. B."

"à Mons. Mons. de Preaumont.

"Jesu!

"Eaglescliff, 8th Feb., 1663.

"My dearest,

"I praise God for your welfare, but I found it something heavy for me to bear, your being so far from me, and being a whole year but two days before I heard from you, which is your letter 22d of July, I have; and yours in May to me and your friends, with your tokens, are miscarried, as all mine to you are. Now I write to you two for one, and send them according to your directions. I sent for a note of the barrel of oil, and of all the parcels of currants you sent me from Zante: but the oil and the last currants were not of the best, which made them, they gave not so much as you thought. I have all my uncle's letters, to show what they all came to, and have them all writ down, and all the moneys I have had from you, and the twenty pounds you sent me twelve months ago, when you went for Jerusalem. All your friends here, were exceedingly glad to hear from you: the Davisons, and Dr. Clarke, Mrs. Garnet, Mrs. Man, and hearty Blad, and our old servant, Ann Robinson, and all the rest. I have not heard from our son Peter these two years. I have writ to Mons. Roussel very oft, but cannot hear from him. Present my service and dear love to Dr. Duncan, and give him thanks for his cordial letter to me. I desire much to follow his direction. I shall not fail to pray for your noble friend Mr. Daniel Pennington, but yet envy him, that he should enjoy that happiness I want. But so that you are well and content, I shall wholly submit to God, till He see it for me to enjoy what I want. I thank you very kindly for all your great and constant love to me, though so far off, and so long as almost seven years. I do assure you mine is the same to you. For Isaac, I have written to my friend Busby, but have had no answer. I have let him know by Mr. Carter that you have writ to him, but it miscarried, and I writ to her to send me his answer, and I shall let you know, and the time I have them all up with me, I shall, God willing, bring them up as well as I can. Our daughter Mary is very serviceable to me when I am not well. I have been very sore troubled with the stone, and a

weakness in the back. For the stone I have got some cure; but for my back, I think it will be hard to get it cured. I praise God I am very well, and I grow fat. Your delight here is very well. Our four children here present their duty to you. John very much desires to see his father, for he says he is gone so far, as he thinks he knows not the way back, or else he wants a horse. I pray God send us all a happy meeting.

"I am yours faithful in the Lord,

"J. B."

Whilst Mrs. Basire was thus longing for news of her husband, he suffered anxiety from not receiving her letters.

"Jesu!

"My dearest,

"If I were assured that yourself are in as good health, and as well provided for, you and our little ones, as I myself (through God's good Providence) am in this place, it would make me digest so much the more easily our so long forced absence; but not having received any letter from you this twelvemonth, though I have written unto you not a few, that, chiefly, inclines me to return into Christendom, that if I cannot be with you, (as is my heart's wish,) yet I may be nearer you; and it were but to express my respect towards you and mine, of whom, as I am never unmindful in my prayers, so, to my power, neither have I been slack in my cares for you. About this time twelvemonth, I did order twenty pounds to be paid by Mr. William Williams, at London, to your uncle Pigot for your use; more I have not been able to do, partly, because of my late voyage to Jerusalem, from whence, though not without some cost, I am safely returned, God be praised. Thither as I went to view the whole land of Canaan, the better to understand the Scriptures; so, without superstition, to worship my Saviour in the very places where he did live and die for us miserable sinners; and I pray God, that I may retain those impressions of devotion occasioned by the sight of those places, wherein, you may be sure, that as well as yourself, as yours, together with our chief friends, were fervently remembered; to-morrow, God willing, I am going to Antioch, (two days journey from hence,) where the disciples were first called Christians, as you may read, Acts xi. 26. And about a month hence, I do purpose to leave this place,

and to travel towards Constantinople, some five hundred miles by land, for thither I am invited, and there I may better expect a good opportunity to pass through Germany, and so approach near unto you; these journeys by land, are as toilsome as expensive; but as contrary fleets are now abroad, 'tis far more dangerous by sea; as for my good success, remember who brought me hither safe, and still trust in Him for as safe a return, no way dismayed though you hear not from me.

"From Aleppo, 20th February, 1653."

Wood says of Dr. Basire's travels, that he continued some months at Aleppo, and had frequent conversations with the Patriarch of Antioch. From thence he went to Jerusalem, and received much honour there both from the Greeks and Latins, from the latter of whom he procured an entrance into the Temple of the Sepulchre, with the honour due to a priest. After travelling through Palestine, he went into Mesopotamia, and returning again to Aleppo, he came the next spring to Constantinople, having on his way examined the Confessions of Faith of the various Christian Churches, Armenians, Maronites, and others with whom he held intercourse.

Whilst residing at Constantinople he endeavoured to prepare the way for a communion between the Greek and English Churches, with a reformation of some of the grosser errors of the Greeks. He persevered in his endeavours to make known the Catechism of our Prayer-book, for having already translated it into Greek and Arabic, he now caused it to be translated into Turkish, for the inhabitants of Mesopotamia. These labours excited the suspicions of the Latins, so much that he was threatened with assassination on his way from some of the Greek churches, but he was not deterred by these threats from pursuing his various labours.

Whilst he was thus occupied, he received an invitation from George Ragotzi, Vaivode of Transylvania, to become Professor of Theology in his University of Alba Julia or Weissenburg. The Prince accompanied his letter by the grant of an annual salary of eighteen hundred Hungarian florins, and a place of residence.

Dr. Basire accepted this offer, and King Charles II. recommended him to the Prince's favour, by a letter written from Cologne in November, 1655.

In the mean time his wife was feeling the pain of his prolonged absence and his distance from her, while she dreaded the difficulties to be incurred if she should go to join him.

"To my good friend, Dr. Isaac Basire, this present.

30th May, 1654.

"Jesu !

"My dearest,

"Yours of the 27th February, 1654, I received May 22, and that hath been all I have received from you since February 20, 1653, your being so far from me, and the times so very bad, I could not hear from you, which made my enemy to threaten me to stay my fifth part till I proved you were living : and old Thomas Read began a suit against me for the debt you owed him ; but I being advised by my friends to answer the suit, he was glad to let it fall. I praise God which hath enabled me to go through many troubles with thankfulness and content. I did often think of your direction, and I and our children meet so much oftener at the throne of grace for you, which I find now by my own experience the surest refuge. The devil and the flesh I know hath and will be busy, but through God's grace in me I have and shall overcome them.

"My Lady Blaxton would often tell me of a saying of yours, our cross may be changed, but not removed. So, Lord, grant whatever He please to send us for a cross, we may under it go with Christian patience.

"The pain of my back and the stone do very much increase, and yet I keep fat. I want white wine to take my powders in ; here is none to be got that is good. I do heartily praise God for your prospering in your calling, and they that turn many to righteousness they shall shine as stars. We do extremely want you and your brethren here, for there are very many that are fallen from the faith. Things are very bad for the present, but it is thought by all wise men they will be better, and then I hope you will enjoy your own with the comfort of a good conscience ; and if you please to let me stay here for a time till I see the event of things, then as soon as you send I shall, with God's assistance, obey you, though the sea be never so terrible to me. Thou, Lord, us direct, but in no case send for me suddenly, for I trust God in His providence and mercy will send you to

me, which is my soul's thirsting desire, and in truth, your being so far from me hath been some sorrow to me when I could not hear from you : but I and our children daily pray for your prospering in your calling. To God glory, the comfort and relief of us all. The children, not knowing any thing, ask me when you will come home, and when they must go to see you."

Mrs. Basire suffered some anxiety about her son Peter, whom she sent to her husband's friend and kinsman, Mr. Roussel, to be educated at Rouen ; whilst he was there, he suffered both from ill health and from the ill management of a bad master, with whom he had been placed, and wrote after some interval to his mother, to relate all that had happened to him, and ask for news of his family. Mr. Roussel wrote at the same time, to beg to give up his charge of Dr. Basire's affairs abroad, which had become too burdensome to him. It is said, that after Dr. Basire's return to England, his son Peter joined himself to the Romish Communion, to the great grief of his parents ; but this circumstance is not mentioned in any of the letters ; his name does not appear with that of Dr. Basire's other children in his will.

Mrs. Basire forwarded to her husband the letters from her son and Mr. Roussel, accompanied by one of her own.

"Jesu !

14th September, 1655.

"My dearest,

"This month of September, is a whole year since I have received any letter from you, your Prince sending an agent to my Lord Protector here, and I not hearing from you by him, made me fear you were not with the Prince. I did wish most heartily you had been the agent yourself, for by that means I might have come to have seen you. I have praised God for your safe being with the Prince, and for all his gracious favours he hath been pleased to bestow on you. I and our children, and my good Lady Blaxton, which is now at Hutton with Sir William, and remember them to you. We do constantly pray for Prince George, and for his Princess Sophia, and young Prince Francis. I am very sad that your burden is so great as to put you past your rest, and do fear your health. For God's sake and mine, and your children, un-

dertake no more than you are well able to go through. I should praise our gracious God, that he may fetch you over to me with liberty of conscience, and means to live on. I hope your gracious Prince will not let the burden lie too heavy on you, if you let him know it. Sir, I most kindly thank you for your discreet love to me, in not commanding me rashly and suddenly out of England; my determinate will is to be obedient to you, and to keep me constant to my serious resolution, which I thought I had satisfied you in my two former letters. These are the chief things I aim at in my stay from you; the hopes of God's providence in giving you your own; the placing of some of our sons at Westminster, and settling the fifth part of them and the payment of debts, the trial of the country, how it may agree with my weak and sickly body, the uncertainty of the country by reason of wars, the remoteness and far distance, the language unknown to me. My earnest desire is, that I may have one of ours with my friend Busby, which I could not have all this time for want of a certain allowance from you, being almost four years, and receiving but twenty-two pound from you, it hath gone very hard with me, I having the fifth part of nothing but the Parsonage [meaning Living] of Eaglescliff, and paying all cesses and billet [billeting soldiers] out of it. I could not spare twelve pound a year out of it, and durst not venture to send him upon uncertainties, lest he should be displeased as Mons. Roussel."

"For Dr. Basire, at his house. Alba Julia, in Transylvania."

"Jesu!

"Eaglescliff, 24th January, 1656.

"My dearest,

"I have received your three letters, since your safe arrival to the Prince of Transylvania's court, and the five and fifty pounds sterling. I and our children, do daily pray for your Prince and his Princess Sophia, and the young Prince Francis. I will, through God's help, as soon as you sent to my uncle Pigot the hundred pound, and that I can order my affairs here, to make myself and our three children ready, which I intend to take with me. Mary must be one that I must bring with me; she is so serviceable to me, that I can in no cases want her; and I not knowing of any maid or companion, or man, as yet fit to come with me: Peter and Charles,

I intend, God willing, to bring with me, and John to live at Eaglescliff with our friends, and Isaac with Mr. Busby. I know I shall have all those old debtors about me when they know I am to go, but I must, with the best advice and wisdom I can get, to quiet them, and to part with somewhat, to them that stand in the most need. I shall have..... care with the advice of my best friends, about your delight to bring safe with me, and such of my household stuff as is fit. About June or July, I shall, God willing, obey you and your prince's desire, in leaving my own native country, kindred, and friends, in coming to you. You must needs think it will be some grief to me at present, but I trust in God and you, which will be able to supply the want of all. Sir William Blaxton, his good lady, Mr. Garnet, and the Davisons are all well, but sad to part with us from hence. I shall not forget the sadness of my Lady Blaxton's countenance, when I told her you had sent for me. God Almighty reward her and Sir William for all their love to us. Mary is now with her. I shall beg counsel of God, and take advice of my best friends, concerning all my affairs here. Two of our sons must be left in England, or they can have no fifth part. Mons. Roussel hath writ to me again, and I have writ. I have sent his letters to you, and have not yet had your answer; but I have writ to him, to entreat his care of Peter, and that I intend at spring when I come to London, to send for him, and to let him know what condition you are in, and that it is your desire to have him come with me: and though for the present, you were not able to satisfy his bills, because of our present expenses, yet as soon as we can, we would with all thankfulness. I have writ to Peter, and now, my dearest, I entreat your prayers for me and our little ones. I intend, God willing, to be constant in my resolution to come to you, without I shall have just occasions to see you here, or some great danger in my passage as I know not of. Our children and friends are all well, and desire your blessing. I shall ever remain,

Yours faithfully in the Lord,

"J. B."

After this date there are no letters preserved from Mrs. Basire for several following years, nor does it appear what cause prevented her from going to join her husband in Transylvania. She is

mentioned in a letter addressed by him to Sir Edward Hyde two years afterwards.

He had not retired beyond the reach of troubles when he took up his abode in Transylvania. The country was overrun by the Turks; and Dr. Basire, who was much trusted by Prince Ragotzki, wrote several letters urging him either to defend his people with courage, or to resign the government. About the time when the troubles in England found their termination, those of Transylvania attained their height; Ragotzki was killed in battle, and Dr. Basire was detained by the entreaties of his widow to attend to the care of his funeral, and continue his instructions to her son. For these objects he remained another year in Transylvania; and then, longing to return to his own country, he left behind him many of his goods which he could not recover, and hastened to England. From the time of his return he appears to have lived peacefully and prosperously; he was restored to all his preferments, and much employed in the business of the diocese. He was able to give his sons a good education; Isaac, the eldest, who took orders, and assisted him in his duties as Archdeacon, married Lady Elizabeth Burton, a relation, as it appears, of Bishop Cosin's family; Charles also became a clergyman; Mary, his only daughter, married Jeremy Nelson, a Prebendary of Carlisle. Of Mrs. Basire no more is known, except that her husband speaks of her as receiving Lady Blaxton as a welcome guest, who had so often been mentioned as a friend in the time of their distress. In other letters he laments her ill health. She died in July, 1676, and he only survived her till the November following. In his will he declared the same attachment to the English Church which he had shown by word and action through his whole life, saying, that after a serious survey of most Christian Churches, both Eastern and Western, he has not found its equal, both for doctrine and discipline. He desired to be buried, not in the Cathedral, but in the churchyard, where he was accordingly laid, near an old servant, and left legacies to the choir of Durham Cathedral, to the poor of that town, and of Stanhope, Eaglescliff, and Howick. So much of his history has been told, because that of his wife is included in it, and that except as his devoted wife, she has no memorial.

LADY MARY WHARTON.

LADY Mary Wharton was the eldest daughter of Henry Carey, Earl of Dover, and her mother was of the ancient family of the Pelhams; she was born November, 1615; and having early lost her mother, she succeeded to the charge of her three sisters, the eldest of whom was seven years younger than herself. Her diligence in fulfilling this charge was proved "by their early proficiency in all virtue, and gracious imitation of so fair a copy."

She began without delay to perform her baptismal vow, finding those vanities in which her equals often took delight, only a burden and grievance. When she grew to years of discretion, she was beloved by all those of her acquaintance, who had devoted themselves to the fear of God, and who therefore were most dear to her.

She was in the thirtieth year of her age before she gave way to any proposal of marriage, but at that time she received one from Sir Thomas Wharton, "who being allied to her family and well acquainted with it, took so much notice of her virtues and gracious conversation, as gave him occasion to move her in order to marriage. Which motion she embraced on serious consideration, and on condition of her father's consent, and that of her uncle Sir Thomas Pelham, whom she loved as a second father." Her uncle's consent was first asked, as he was at hand, which he gave cheerfully; "her father was then at Oxford with the king, and his whole estate under sequestration, nor had she any farther expectation from him of any increase of that portion which was long before in her own hands and disposal; yet would she not marry till his assured consent was gained to her full satisfaction, which he signified by divers letters from Oxford, wherein he declared that he was assured Sir Thomas would prove honest and kind, and that his blessing should accompany them in their marriage."

It appears from Clarendon, that whilst Lord Dover fought at Edgehill on the king's side, his son Lord Rochfort was on the opposite part, and that Philip Lord Wharton, the elder brother of the loyal Sir Thomas, was deeply engaged with the rebels; but whatever differences Lady Mary may have witnessed

in her own and her husband's family, her marriage was one of unvarying happiness and union, and of steadfast perseverance in the principles of her early life.

She was never tainted with novel opinions and fancies, but well acquainted with, and tenacious of the form of sound words contained in the Holy Scripture, and as they are taught in the Church of England, whereof she was a true and dutiful child, and was never moved by any arguments, with which members of the Church of Rome endeavoured to make an impression upon her.

She studied the Scriptures, and copied largely from them for her own use, increasing her knowledge by the writings of the best divines; and "when she would recreate her mind with any pleasant discourse, besides her reading of serious history, she took great delight in reading Mr. Herbert's verses, most of which she could repeat without book. Besides her diligent and unwearied reading, (which was not only part of her closet work, but usually her afternoon's employment, when not hindered by company, or not exercised in needlework, for she was never idle,) she constantly observed her designed and stated time for secret prayer; in which, if she were at any time hindered by entertainment of friends, &c., yet would she redeem time even from her sleep, rather than shorten her accustomed devotions."

She once heard a sermon by Mr. John Hudson, afterwards bishop of Elphin, upon 1 Sam. i. 27: "For this child I prayed," &c.; where he observed, that mercies and blessings obtained by prayer will be sweet, and that we should especially record special mercies. She from that time resolved to keep a record of such special mercies as should be vouchsafed to her, especially such as were given after prayer; and in those papers where they were found recorded, she makes this prayer:

"O my God, I desire now to come before Thee, humbled in my soul for my own baseness and filthiness from head to foot: every member of my body being ready and inclined to every sin; every faculty of my soul being polluted and defiled with that foul and ugly sin, wherein I was conceived and born. And to aggravate this, having received, and still possessing more mercies and gracious dispensations from Thee, than (I think) ever any creature had. But it is Thy free grace, who canst as well give

me a thankful heart as a receiving hand: which I beg for His sake, upon whose account only I come before Thee, and have this confidence to approach unto Thee. And here, O Lord, through Thine assistance I desire to recount, as I am able, some of those innumerable mercies that I daily receive."

Then after an enumeration of many general mercies, she thus proceeds:

"Good God, give me Thy grace likewise, that all this Thy goodness may not be in vain upon my poor soul. I bless Thy name for the gracious presence of Thy blessed Spirit at all times, when I set myself before Thee in earnest, to seek Thy face and favour in private; and especially at a fast I kept, and sacrament I received, when I was left all alone at Woborn, when I received much comfort," &c.

"Then again reckoning up many particular mercies received at the Lord's hand upon her prayers to Him, for her husband and her son; amongst which she forgets not affectionately to mention the good means of grace and salvation they had lived under, and the contented, peaceable, plentiful, cheerful condition they had enjoyed ever since they came together. 'But these (saith she) are but one of thousands that I have and do enjoy. O give me to live in some measure answerable to this goodness of Thine,' " &c.

After this manner she recorded the many special mercies, deliverances, and blessings, which she, her husband, son and family had received, noting the day and month of the year. And the whole contexture is in the same tenour of prayer and praises, ever desiring of the Lord, that he would give her to live the life of faith and thanksgiving, which was her frequent expression. But the particular mercies conferred upon herself and her relations, were not the only subjects of her thankful praises. From her affection to the Church of God, and to her dear native country, she also recorded in her secret devotions public blessings, particularly that of the king's restoration.

She was so much affected by the thought of God's loving kindness to her, that she could not forbear to speak of it in her private discourses with her friends. She would often do this in conversing with Mr. Watkinson, who came to the rectory of Edlington in Yorkshire, whilst she was living there. Upon her first acquaintance, when he was but newly settled in the rectory, she said one day

whilst alone with him, 'Sir, God hath sent you hither to take care of our souls; therefore I entreat you, that you would not spare faithfully to reprove whatever you shall see amiss in me.' He resolved, upon this encouragement, to deal freely with her if occasion offered; but he observed such an uniform regard to duty and care of her deportment at all times, and towards all persons, that, during the rest of her life, he could find nothing in her worthy of reproof.

In religious conversations, the part which she usually bore, was of asking questions on such points as she desired to be further informed in, "with some affectionate expressions acquiring self-application, and that seldom (if ever) without contrite tears. Her humble and contrite spirit would ever judge herself unworthy of offered comfort; yet would earnestly listen to it, desiring with David to hear the voice of joy and gladness, admiring it, and not wilfully rejecting what she was urged to receive; entertaining each argument with joyful tears, which might give her any assurance or hope of divine favour through Christ,—on whose merits alone she wholly relied,—trampling under foot all conceit of any worth of her own righteousness."

She would often, with tears of joy, express "her deep apprehension of God's gracious providence, in their outward prosperity, beyond her hopes; admiring His blessings, according to His holy promise, heaped upon them she knew not how; owning his hand, and disowning all their own care and endeavour, as of no signification in reference to the greatness of (even outward) mercies received."

Mr. Watkinson, in describing her character, goes through all the parts of it in relation to her duty towards God and towards man, but to follow him through these would only be to repeat such characteristics as have been already described in former instances. Sincerity, modesty, simplicity in dress, temperance in food, hospitality, diligence, charity, evenness of temper, willingness to ask pardon, attendance at public worship, attention to Sermons, reverence to the ministers of God, and to His Holy Sacraments, so that whenever an infant was baptized, she rejoiced in seeing its admission to Christ's Church, and joining in prayer with the congregation; nor would she lose one opportunity of receiving the Sacrament of the Lord's

Supper, when (at the Feast of Easter) it was more frequently administered.

The last time she ever received this Holy Sacrament was on June 9th, 1672, on which occasion she came out of the house after being long confined to it by want of strength, and from this time she never left the house again. She had once received the communion in private during her confinement, but had a longing desire to receive it in the public congregation. That morning she rose two hours earlier than for a long while she had done before; the day was rugged, and the air cold, so that she probably increased her disorder. Her husband having conducted her to the church, after the sermon she received the sacrament with more than ordinary devotion; on her return home, she retired to her chamber, which she never left again, but died ten days after. She had been for many years subject to an asthmatic disorder, which ended in a hectic, and the care of the most expert physicians, with the use of cordials, could only prolong her life, not restore her to health. Apprehending as it should seem, long before, that her strength might totally fail her at the last, she had written, five years before her death, two papers addressed to her husband and her only son.

Some part of the paper to her husband, dated February, 1667.

"My dear heart, Sir Thomas Wharton,

"Our good and gracious God will be thy great support and comfort in all conditions, and will make up all relations, without which none could have given any contentment. We have by His mercies lived more happy days than almost any; but changes must come to us, as well as to all others. Therefore let us be thankful for all our good we have enjoyed; and be willing and ready to give up what is dearest to us, when He calls, who will do nothing to hurt us, being our most loving Father in Christ, who has bought us with His precious blood. This I believe; Lord, help my unbelief, and give me to live the life of faith and thanksgiving, and prepare for His will, whether life or death. I am very infirm, but heart whole," &c.

Then, making mention of her only son: "Of whom I need not desire your taking care, for he is yours as much as mine, and I know you love him," &c. "I would fain have him much in your company, or under your eye. Though

I know, his youth and your gravity will not altogether suit; yet I hope you will allow him grains, and he yield you all the obedience of love, as well as fear. I shall need to say nothing of his marriage: for I think we both agree in desiring he may meet in the first place with piety, virtue, and a good extraction. And if any wealth or beauty attend upon these, let it come; they are not ill servants, though unfit to be uppermost in our desires or esteem. If God give his blessing, a little will be enough; if not, enough will be too little to satisfy the covetous desire; from which God deliver him. I had rather his education might instruct him to use that little he will have well, than to covet more to spend ill."

The paper to her son was as follows:

"My dear Philip,

"I pray God to bless you; and He who has raised you from many illnesses and weaknesses, raise your heart and life to some degree answerable to these great mercies, and all others which I am not able to reckon up. I am at this time, I praise God, well, and have no illness on me; but grown old, and often infirm; which makes me desire to leave something in charge with you, which you may read, and remember your old mother by.

"In the first place, love and fear God; and press and strive every day to increase more and more in the love and service of Him, in whom you live, move, and have your being. There is no wisdom or policy like it. And the more you converse with God's Word and His people, the more you will find in it, and the better you will like it. For in His service is perfect freedom. Let me conjure you to let no day go without reading the Holy Scriptures, and other good books, as you have leisure; you will find them excellent company. And do not only read, but consider what you read, to remember it. I should be very glad you would early fit and prepare for the communion of the blessed body and blood of Christ; not rashly because others do it, but advisedly; finding the want of it, and the preciousness of it; which may give you a true hunger and thirst after it, and all other ordinances of God; upon which, I pray, attend very diligently. Next, honour and love your king, and look upon rebellion as the sin of witchcraft. Lastly, rever-

ence, honour, obey and love your father. Obey his commands, observe his instructions, mark his reproofs to prevent the need of them any more. And let them not make you love his company less, for it is his kindness. When he is angry, be you very mild, and discreet in your replies; and do not expostulate with him, but own your fault, which will quickly obtain pardon; for he loves you dearly, and so would I fain have you do him. Be careful of him in age or sickness; love to be in his company. And always choose the best company, for there is no good got in ill, mean company. And avoid, as much as you can, all debauchery, and those that follow it. Let the fear of God first prevail with you; then the pleasing of your father, and your dead mother's injunctions, when she was alive. And consider well your vow made in baptism, which, though it were promised by others, yet you are bound to perform now, as your Catechism teacheth you. To which end, consider the Church Catechism well, and there you will find your obligation; which I beseech God to enable you to strive to perform in resisting the world, the flesh, and the devil; and loving our good God, and our neighbours.

"I would give you warning of two sorts of people: the flatterer and the backbiter, and of being either yourself. And when any flatters you to your face, be not pleased with it, but have a more strict guard upon your behaviour and actions, and examine whether it belong to you or no; if it do, give God the glory; if not, take that occasion to endeavour after being what you would be thought to be. And if you hear any speak ill of others, who do not deserve it, look to yourself, for you are like to have the same when your back is turned. My dear child, be careful of your ways, and let not these things, I say, be slighted by you; for they come from one that loves you, and wisheth your welfare, I assure you; by name your old mother,

"MARY WHARTON.

"February 26, 1667."

These papers she had kept in her cabinet; and the day before she died, she gave them with her own hands to her husband and son, looking cheerfully as she was used to do, though very faint, and since the day when she last went to church, unable to speak but in a whisper, and that with difficulty. But she was cheerful to the last, smiling even in

the face of death, and showing no impatience in her faintness and want of breath. "And as she lived in prayer, with it she took leave of the world to go to her Saviour." She died at the age of fifty-seven, and was buried in the church of Edlington, in Yorkshire, where is an inscription to her memory.

MARGARET LADY MAYNARD.

LADY MARGARET MURRAY was the youngest daughter of James, Earl of Dysart in Scotland. Her father being banished for his loyalty, she was brought up, says Bishop Ken, "by the excellent lady her mother, to whom she was in all respects so dutiful a child, that she protested her daughter had never in any one instance offended her. By the time the young lady was about eleven or twelve years old, God was pleased to take her good mother to Himself, and from that time to her marriage, this gracious woman lived with a discretion so much above her years, with so conspicuous a virtue and so constant a wariness, that she always "retained honour," such an "honour" as never had the least mote in it. And to her honour be it spoken, that in an age when the generality of the nation were like children tossed to and fro with every wind of doctrine, she still continued steadfast in the communion of the Church of England; and when the priests and service of God were driven into corners, she daily resorted, though with great difficulty, to the public prayers, and was remarkably charitable to all the suffering royalists, whom she visited and relieved, and fed, and clothed, and consoled, with a zeal like that which the ancient Christians showed to the primitive martyrs.

"The silenced, and plundered, and persecuted clergy, she thought worthy of double honour; did vow a certain sum yearly out of her income, which she laid aside only to succour them. The congregations where she then usually communicated, were those of the reverend and pious Dr. Thruscross, and Dr. Mosson, both now in heaven, and that of the

Rev. Mr. Gunning, the now most worthy Bishop of Ely, for whom she ever after had a peculiar veneration.

"But I must by no means pass by The Right Reverend Father in God, Bishop Duppa, then of Salisbury, afterwards of Winchester, but now with God, who was then put out of all, and an exemplary confessor, for the king and the Church; this holy man, when she resided in the country, lived in the neighbourhood, and she often visited him, and he seemed to be designed on purpose, by God's most gracious direction, to be her spiritual guide, to confirm her in all her holy resolutions, to satisfy all those scruples, to becalm all those fears, and regulate all those fervours which are incident to an early and tender piety; and God's goodness rendered him so successful, that she retained the happy influence of his ghostly advice to her dying day."

Before the age of twenty, she was married to the Right Hon. William Lord Maynard, who for some attempts in favour of King Charles I., was impeached by the House of Commons of high treason in 1647, but was discharged the following year. After the Restoration, he became comptroller of the household to Charles II. and James II. Lady Margaret was his second wife, and he had two sons by his first marriage.

"In her letters she often gives the most affectionate thanks imaginable to him, for his invaluable and unparalleled kindness towards her, as she herself terms it, and most fervently prays that the Lord Jesus Christ would be his exceeding great reward and his portion for ever; but I forbear to offer violence to the modesty of the survivor, and will content myself to say only in general, that when she was a wife, she still practised her accustomed devotion which she practised when a virgin, and her greatest concern was 'for the things of the Lord, how she might please the Lord,' how 'in a marriage honourable, and a bed undefiled,' she might be 'holy both in body and in spirit, and attend upon the Lord without distraction.' And since, as Solomon affirms, 'a prudent wife is from the Lord,' she was certainly the immediate gift of God, and sent by propitious heaven for a good angel, as well as for a wife."

This account of her early life and marriage is extracted from Bishop Ken's Sermon upon her death, the rest of which shall be given in his own words,

so far as it concerns the lady who is the subject of it.

His text was, "A gracious woman retaineth honour." (Prov. xi. 16.) And after treating upon this subject generally, and more especially as it concerns women, he begins thus to speak of Lady Maynard: "It is now time to do all the right I am able to the noble lady deceased, who was a woman so remarkably 'gracious, and retained an honour' so entire and unblemished, that all the measures I have hitherto laid down, either of grace or of honour, are but a faint copy drawn after her; she was all the while before my thoughts, her holy example is the original, and though I will not say, that among the many daughters who have done virtuously, she absolutely excels them all, yet I am sure, she deserves to be esteemed one of the highest order.

"But alas! we have nothing now left except this poor relique of clay, which in a few minutes must be restored to its native earth, and for ever hid from our eyes; the 'gracious' soul that informed it, is flowed back again to God, from whom it first streamed, and his most blessed will be done, who is compassionate and adorable in all his chastisements; yet as we are flesh and blood, we cannot but feel the stroke which even His fatherly hand has given us. It is the curse of the wicked to die unlamented, unless it be that they are sometimes carried to the grave with the mercenary tears of those who make mourning a trade; but the death of the righteous being a loss irrecoverable, and a real calamity to us who survive, must needs fill us with sad resentments, when we consider of how great a blessing we are deprived.

"Our Saviour himself has countenanced a moderate grief for our friends, in weeping over His own dead friend Lazarus; so that if we shed our tears over the grave of this gracious and honourable lady, it is but to be just to her ashes, to ease our own sorrowful spirits, and to testify to the world how dear a sense we have of her worth. For had she nothing but her quality to have recommended her, we might have performed her funeral ceremonies with a bare outward solemnity, but without any more concern than a common object of mortality gives us; but she was a 'woman' so truly 'gracious,' that we could not but most affectionately 'honour' her, and cannot but have a grief,

that bears some proportion to our loss.

"For it is our loss only we can bewail; we grieve for ourselves, not for her; she has a joyful deliverance from temptation and infirmity, from sin and misery, and from all the evil to come; she is now past all the storms and dangers of this troubled life, and is safely arrived at her everlasting haven; she is now fully possessed of all that she desired, which was to be dissolved and to be with Christ, and we cannot lament her being happy. When we weep for common Christians, we are not to be sorry as men without hope; but when we have so many, so interrupted and so undeniable demonstrations of the sanctity of a person as we have of this 'gracious woman,' we have no reason at all to grieve on her account, since we have not only a bare hope, but an assurance rather, that she is now in glory.

"But why did I call her death a loss? it is rather our gain; we were all travelling the same way, as pilgrims towards our heavenly country; she has only got the start of us, and is gone before, and is happy first; and I am persuaded that we still enjoy her prayers for us above, however I am sure that we enjoy her good works here below, which now appear more illustrious, and without that veil her modesty and her humility cast over them; we still enjoy her example, which being now set in its true light, and at its proper distance, and delivered from that cloud of flesh, which did obscure and lessen it, looks the more 'gracious,' and the more honourable; and if we follow the track she trod, we shall ere long enjoy her society in heaven.

"Let us then alter our note, and rather honour than bewail her; she was 'a gracious woman,' and 'honour' is her due; her good name, like a precious ointment poured forth, has perfumed the whole sphere in which she moved. To paint her fully to the life, I dare not undertake; she had a graciousness in all her conversation that cannot be expressed, and should I endeavour to do it, I must run over all the whole catalogue of evangelical graces, which do also concentrate in her character; I must tell you how inflamed she was with heavenly love, how well guided a zeal she had for God's glory, how particular a reverence she paid to all things and to all persons that were dedicated to His service, how God was

always in her thoughts, how great a tenderness she had to offend her heavenly Father, how great a delight to please Him. But you must be content with some rude strokes only, for such particulars would be endless; all my fear is, that I shall speak too little; but I am sure I can hardly speak too much.

"Say, all you who have been eyewitnesses of her life, did you from her very cradle ever know her any other than a 'gracious woman?' As to myself, I have had the honour to know her near twenty years, and to be admitted to her most intimate thoughts; and I cannot but think, upon the utmost of my observation, that she always preserved her baptismal innocence, that she never committed any one mortal sin, which put her out of the state of grace; insomuch, that after all the frequent and severe examinations she made of her own conscience, her confessions were made up of no other than sins of infirmity, and yet even for them she had as deep an humiliation, and as penitential a sorrow, as high a sense of the divine forgiveness, and loved so much, as if she had much to be forgiven; so that after a life of above forty years, nine of which were spent in the court, counting her involuntary failings, which are unavoidable, and for which allowances are made in the covenant of grace, she 'kept herself unspotted from the world;' and if it may be affirmed of any, I dare venture to affirm it of this 'gracious woman,' that by the peculiar favour of heaven, she past from the font unsullied to the grave. Her understanding was admirable, and she daily improved it by reading, in which she employed most of her time, and the books she chose were only serious and devout, and her memory was faithful to retain what she read; she took not up her religion on an implicit faith, or from education only, but from a well-studied choice, directed by God's Holy Spirit, whose guidance she daily invoked; and when once she had made that choice, she was immovable as a rock, and so well satisfied in the Catholic Faith, professed in the Church of England, that I make no doubt but that she always lived not only with the strictness of a primitive saint, but with the resolution also of a martyr: it was strange to hear how strongly she would argue, how clearly she understood the force of a consequence, and how ready at all times she was 'to give a reason of the hope that

was in her, with meekness and fear;' her letters which were found in her cabinet, not to be delivered till after her death, and very many others in the hands of her relations, sufficiently show how good and how great she was. In them this humble saint, before she was aware, has herself made an exact impression of her own graciousness; they are penned in so proper and unaffected a style, and animated throughout with so divine a spirit, with such ardours of devotion and charity, as might have become a Proba, a Monica, or the most eminent of her sex, insomuch that her very absence was the more supportable to her friends, in regard she compensated the want of her presence by writing, and sent them a blessing by every return.

"I cannot tell what one help she neglected to secure her perseverance, and to heighten her graces, 'that she might shine more and more unto the perfect day;' her oratory was the place where she principally resided, and where she was most at home, and her chief employment was prayer and praise. Out of several authors she for her own use transcribed many excellent forms, the very choice of which does argue a most experienced piety; she had devotions suited to all the primitive hours of prayer, which she used, as far as her bodily infirmities and necessary avocations would permit, and with David, 'praised God seven times a day,' or supplied the want of those solemn hours by a kind of 'perpetuity of ejaculations, which she had ready to answer all occasions, and to fill up all vacant intervals; and if she happened to wake in the night, of proper prayers even for midnight she was never unprovided. Thus did this gracious soul, having been enkindled by fire from heaven, in her baptism, live a continual sacrifice, and kept the fire always burning, always in ascension, always aspiring towards heaven from whence it fell. Besides her own private prayers, she morning and evening offered up to God the public offices; and when she was not able to go to the house of prayer, she had it read to her in her chamber.

"To prayers she added fasting till her weakness had made it impossible to her constitution, and yet even then, on days of abstinence, she made amends for the omission, by other supplemental mortifications. Her devotions she enlarged on the Fasts and Festivals of the Church, but especially on the Lord's

days, dividing the hours between the Church and her closet.

"She never failed, on all opportunities, to approach the holy altar, came with a spiritual hunger and thirst to that heavenly feast, and communicated with a lively, with a crucifying, but yet endearing remembrance, of her crucified Saviour.

"The sermons she heard, when she came home she recollected, and wrote down out of her memory abstracts of them all, which are in a great number among her papers, that she might be, 'not only a hearer of the Word, but a doer also.' The holy Scriptures she attentively read, and on what she read, she did devoutly meditate, and did by meditation appropriate to herself; it was her soul's daily bread, it was 'her delight and her counsellor,' and like the most blessed Virgin Mother, 'she kept all things she read, and pondered them in her heart.'

"Who is there can say they ever saw her idle? No, she had always affairs to transact with Heaven, she was all her life long 'numbering her days, and applying her heart to wisdom;' or to describe her with her own pen, she was 'making it her business to fit herself for her change, knowing the moment of it to be uncertain, and having no assurance that her warning would be great.' Oh, happy soul, that was thus wise in a timely consideration of that which of all things in the world is of greatest importance to us to be considered, namely, our latter end!

"You may easily conclude that a saint, who was always thus conversant with her grave, and had heaven always in her view, must have little or no value for things below, as indeed she had not; she did not only conquer the world, but she triumphed over it, had a noble contempt for secular greatness, lived several years in the very court, with the abstraction of a recluse, and was so far from being 'solicitous for riches, for herself or her children,' that to use her own words, she looked on them 'as dangerous things, which did only clog and press down our souls to this earth, and judged a competency to be certainly the best.'

"All the temporal blessings the Divine goodness was pleased to vouchsafe her, she received with an overflowing thankfulness; yet her affections were so disengaged, her temperance and moderation so habitual, that she did rather

use than enjoy them, and was always ready to restore them to the same gracious hand that gave them; but no one can express her thoughts so pathetically as her own self: 'Oh,' says that blessed saint, 'since God gives us all, let us not be sorrowful, though we are to part with all; the kingdom of heaven is a prize that is worth striving for, though it cost us dear: alas! what is there in this world, that links our hearts so close to it!' and elsewhere she affirms, 'that all blessings are given on this condition, that either they must be taken from us, or we from them; if then we lose any thing which we esteem a blessing, we are to give God the glory, and to resign it freely.'

"She was a perfect despiser of all those vanities and diversions, which most of her sex do usually admire; her chief, and in a manner sole recreation, was to do good and to oblige; and if we will be advised by one so wise to salvation, 'we are to seek for comfort and joy from God's ordinances, and not to take the usual course of the world, to drive away melancholy by exposing ourselves to temptations;' and this was really her practice, insomuch that next to the service of the temple, which she daily frequented, there was no entertainment in the whole world so pleasing to her as the discourse of heavenly things, and those she spoke of with such a spiritual relish, that at first hearing you might perceive she was in earnest, that she really 'tasted the Lord was good,' and felt all she spake.

"Amidst all her pains and sicknesses, which were sharp and many, who ever saw her show any one symptom of impatience? So far was she from it, that she laments, when she reflects 'how apt we are to abuse prosperity,' demands 'where our conformity is to the great Captain of our salvation, if we have no sufferings;' professes 'that God by suffering our conditions to be uneasy, by that gentle way invites us to higher satisfactions than are to be met with here,' and with a prostrate spirit 'acknowledges that God was most righteous in all that had befallen her, and that there had been so much mercy mixed with his chastising, that she had been but too happy.' Thus humble, thus content, thus thankful, was this 'gracious woman,' amidst her very afflictions. Her soul always rested on God's paternal mercy, on all His exceeding great and precious promises, as on a sure

and steadfast anchor, which she knew would secure her in the most tempestuous calamities; to his blessed will she hourly offered up her own, and knew it was as much her duty to suffer His fatherly inflictions as to obey His commands. Her charity made her sympathize with all in misery; and besides her private alms, wherein her left hand was not conscious to her right, she was a common patroness to the poor and needy, and a common physician to her sick neighbours, and would often with her own hands dress their most loathsome sores, and sometimes keep them in her family, and would give them both diet and lodging till they were cured, and then clothe them and send them home, to give God thanks for their recovery; and if they died, her charity accompanied them sometimes to the very grave, and she took care even of their burial. She would by no means endure 'that by the care of plentifully providing for her children, the want and necessities of any poor Christian should be overlooked, and desired it might be remembered that alms and the poor's prayers will bring a greater blessing to them than thousands a year.' Look abroad now in the world, and see how rarely you shall meet with a charity like that of this 'gracious woman,' who next to her own flesh and blood was tender to the poor, and thought an alms as much due to them as portions to her children.

"To corporal alms, as often as she saw occasion, she joined spiritual, and she had a singular talent in dispensing that alms to souls; she had a masculine reason to persuade, a steady wisdom to advise, a perspicuity both of thought and language to instruct, a mildness that endeared a reproof, and could comfort the afflicted from her own manifold experience of the divine goodness, and with so condoling a tenderness, that she seemed to translate their anguish on herself.

"And happy was it for others that her charity was so comprehensive, for she often met with objects so deplorable that were to be relieved in all these capacities, so that she was fain to become their benefactress, their physician, and their divine, all together; or if need were, she bid them show themselves to the priest, or else took care to send the priest to them; thus was it visibly her constant endeavour to be in all respects merciful, as her Father in heaven is merciful.

"She could bear long, and most easily

forgive, and no one ever injured her but she would heap coals of fire on his head to melt him into a charitable temper, and would often repay the injury with a kindness so surprising, that if the injurious person were not wholly obdurate and brutish, must needs affect him. But if any one did her the least good office, none could be more grateful; she would if possible return it a hundred fold; if she could not in kind, she would at least do it in her prayers to God, that out of His inexhaustible goodness He would reward him.

"Her soul seemed to possess a continual serenity, at peace with herself, at peace with God, and at peace with all the world; her study was to give all their due, and she was exactly sincere and faithful in all her obligations; she kept her heart always with all diligence, was watchful against all temptations, and naturally considerate in all her actions; her disposition was peaceful and inoffensive; she looked always pleased rather than cheerful; her converse was even and serious, but yet easy and affable; her interpretations of what others did were always candid and charitable; you should never see her indecently angry or out of humour, never hear her give an ill character, or pass a hard censure, or speak an idle word, but 'she opened her mouth in wisdom, and in her tongue was the law of kindness.'

"As a mother she was unspeakably tender and careful of the two children with which God had blest her; but her zeal for their eternal welfare was predominant, and she made it her dying request that in their education, their piety should be principally regarded; or, to speak her own words, 'that the chief care should be to make them pious Christians, which would be the best provision that could be made for them.'

"In reference to her son, it was her express desire that he should be good, rather than either rich or great; 'that he should be bred in the strictest principles of sobriety, piety and charity, of temperance and innocency of life, that could be; that he should never be that which these corrupt days call a wit, or a fine gentleman, but an honest and sincere Christian she desired he might be.'

"She professed, 'there was nothing hard to be parted with but her lord and her dear children;' but though her passion for them was as intense as can well be imagined, yet for the sake of her God, whom she loved infinitely better,

she was willing to part with them also; she had long foreseen the parting and prepared for it, and 'humbly begged of her heavenly Father to take them into His protection;' she took care of their souls, even after her death, in the letters she left behind her, and comforted herself with an entire acquiescence in the good pleasure of her beloved, with hopes that she should still pray for them in heaven, and that she should, ere long, meet them there; and this consideration of meeting above, put her into a transport, which makes her in one of her letters cry out, 'O, how joyful shall we be to meet at Christ's right hand, if we may be admitted into that elect number!'

"In her family she always united Martha and Mary together, took a due care of all her domestic affairs, and managed them with a wise frugality, with a constant deference to God's merciful providence, and without either covetous fears or restless anxiety; but withal, 'she sat at the feet of Jesus and heard His word, and of the two was still most intent on the better part.'

"She studiously endeavoured by private and particular, and warm applications, to make all that attended her more God's servants than her own, and treated them with a meekness, and indulgence, and condescension, like one who was always mindful that she herself also had a Master in heaven:

"Her near relations, and all that were blest with her friendship, had a daily share in her intercessions; all their concerns, all their afflictions were really her own; her chief kindness was for their souls, and she loved them with a charity like that which the blessed show to one another in heaven, in their reciprocal complaisance at each other's happiness and mutual incitements to devotion.

"In respect of the public, which she often laid sadly to her heart, her eyes ran down in secret for all our national provocations, and she had a particular office on fasting days for that purpose; which shows how importunate she was at the throne of grace to avert God's judgments, and to implore His blessing on the land.

"And now, after all these great truths which I have said of this excellent lady, one grace I must add, greater than all I have hitherto mentioned, and it is her humility; she was so little given to talk, and had that art to conceal her goodness,

that it did not appear at first sight; but after some time her virtue would break out, whether she would or no; she seemed to be wholly ignorant of her own graces, and had as mean an opinion of herself, as if she had had no excellence at all; like Moses, her face shined and she did not know it; others she esteemed so much better, had that abasing sense of her own infirmities, and that profound awe of the Divine Majesty, that though she was great in God's eyes, she was always little in her own.

"After the Whitsun-week was over, she removed from Whitehall to Easton-lodge in Essex, not out of any hopes of recovery, but only that she might have some little present relief from the air, or that she might die in a place which she loved, in which God had made her an instrument of so great good to the country, and which was near her grave; and you may easily imagine, that after a life so holy, the death of this 'gracious woman' must needs be signally happy; and so it was; not but that during her pains she had often doubts and fears that afflicted her, with which in her health she was unmolested, and which did manifestly arise from her distemper; and did cease as that intermitted; but the day before she died, God was pleased to vouchsafe her some clearer manifestations of His mercy, which in the tenderness of His compassion He sent her, as preparations of her last conflict, and as earnest of heaven, whither He intended the day following to translate her.

"How she behaved herself in her sickness, I cannot better express than by saying that she prayed continually; and when the prayers of the Church were read by her, or when the hour of her own private prayer came, though she was not able to stand or to help herself, she would yet be placed on her knees; and when her knees were no longer able to support her, she would be put into the humblest posture she could possibly endure, not being satisfied unless she gave God His entire oblation, and "glorified Him in her body as well as in her spirit," which were both God's own by purchase here, and were both to be united in bliss hereafter.

"On Whitsunday she received her *viaticum*, the most Holy Body and Blood of her Saviour, and had received it again, had not her death surprised us; yet in the strength of that immortal food she was enabled to go out her journey, and seemed to have had a new transfusion of

grace from it, insomuch that though her limbs were all convulsed, her pains great and without intermission, her strength quite exhausted, and her head disturbed with a perpetual drowsiness, yet above and beyond all seeming possibility, she would use force to herself to keep herself waking, to offer to God her customary sacrifice to the full, to recollect her thoughts, and to lodge them in heaven, where her heart and her treasure was, as if she had already taken possession of her mansion there, or as if she was teaching her soul to act independently from the body, and practising beforehand the state of separation, into which, having received absolution, she in a short time happily launched; for all the bands of union being untied, her soul was set at liberty; and, on the wings of angels, took a direct and vigorous flight, to its native country, heaven, from whence it first flew down.

"There then we must leave her, in the bosom of her heavenly Bridegroom, where how radiant her crown is, how ecstatic her joy, how high exalted she is in degrees of glory, is impossible to be conceived, 'the good things which God hath prepared for those that love Him,' of all which she is now partaker.

"We have nothing then to do but to congratulate 'this gracious woman,' her eternal and unchangeable honour, and as she always, and in all things, gave God the glory here, so that His praise was continually in her mouth, for all the multitude of His mercies and of His loving-kindness towards her, and is now praising Him in heaven, let us also offer up a sacrifice of praise for her great example; her light has long shined before us, and we have seen her good works. Let us therefore glorify the Father of lights, at whose beams her soul was first lighted.

"Blessed then for ever be the infinite goodness of God, who was so liberal of His graces to this humble saint, who made her so lively a picture of His own perfections, so gracious and so honourable, blessed be His mercy for indulging her to us so long, for taking her in His good time to Himself, and for the happiness she has now in heaven. To God be the glory of all that honour her graciousness did here acquire, for to Him only is it due; let therefore His most Holy Name have all the praise.

"To our thanksgiving let us add our prayers also, that God would vouchsafe us all His Holy Spirit, so to assist and

sanctify, and guide us, that every one of our souls may be 'gracious' like hers, that our life may be like hers, our latter end like hers, and our portion in heaven like hers, which God of his infinite mercy grant, for the sake of His most beloved Son, to whom with the Father and the blessed Spirit, be all honour and glory, adoration and obedience, now and for ever. Amen."

ANNA

LADY HALKET.

ANNA LADY HALKET was born in London, January 4th, 1622. Her father, Mr. Robert Murray, was descended from the Earl of Tullibardine's family, and a gentleman of such fine accomplishments, that King James I. chose him to be preceptor to his son Prince Charles, for the faithful fulfilment of which office he was afterwards made Provost of Eton College.

His wife, Jane Drummond, was a person of great prudence and virtue, and by King Charles and his Queen was made sub-governess to the Duke of Gloucester and the Princess Elizabeth, during the time that the Countess of Roxburgh, their governess, went and continued beyond sea with the Princess Royal. After the death of Lady Roxburgh, who was her cousin, Mrs. Murray succeeded to her office.

It is said that most of Mr. Murray's family had been menial servants to the King. He died whilst his children, two sons and two daughters, were very young, and the Prebendaries of Eton College kept his place vacant for a year, though he had not lived long among them, that they might give Mrs. Murray the revenue of it; and to make her advantage the greater, renewed the leases.

She spared no expense in educating her sons in the most suitable way to fit them for the service of the royal family. Her daughters, Jane and Anna, had masters for writing, speaking French, playing on the lute and virginals, and dancing; "and a gentlewoman was kept for teaching them all kinds of needlework. But their mother's chiefest care was to instruct her children in the prin-

ciples and practice of religion, teaching them to begin and end every day with prayer, and reading a portion of Scripture in order, and daily to attend the church as often as there was occasion to meet there, either for prayers or preaching, backing all her instructions with her own pious example."

In a *Life of Lady Halket*, prefixed to her *Meditations*, a further account is given of her childhood, and of the early thoughtfulness and good sense which led her to profit by gentle reproof, and to correct her childish faults. After biting her sister's finger in a fit of passion, she cried bitterly, and from that time left off the sports by which she had been tempted to such anger. When her mother refused to take her out with her, she would comfort herself by considering, that if she had gone, she might have said or done something for which she would be chidden on her return; so that if she missed the pleasure which she wished for, she was safe also from the trouble which she feared. She so much accustomed herself to this mode of reflection, that what she most earnestly desired became indifferent to her, and she observed that she more readily obtained her desire in any thing about which she was thus indifferent, than in what she was most eager upon. She looked back afterwards to these passages of her childhood, saying, "By these I find how early Thou, O Lord, didst prevent me by sowing the seeds of Grace in my heart, though, alas! since, it hath been overgrown by the corruption of my nature: O my God, weed it up, that the seed Thou hast sown may fructify and increase to bring glory to Thee, and joy to myself, and profit to others."

As she grew older, she became more and more obedient to her mother and circumspect in her own conduct. "So scrupulous was she of giving any occasion to speak of her, that though she loved well to see plays and to walk sometimes in Spring Garden, yet she seldom or never went with any man but her brother, or when her sister or other elder than herself went with her. For hearing one day some gentlemen telling what ladies they had waited on to plays, and how much it had cost them, she resolved that none should have occasion to say the like of her."

Though such diversions as these seldom encroached upon her more important employments, yet she looked back to them afterwards with so much regret

for any time vainly wasted, that she became more frugal of her time for the future.

"Nature had endued her with a comely, well-proportioned, healthful, and sprightly body; a solid, quick, and penetrating judgment; an ingenious and lively fancy; a well-disposed and virtuously-inclined temper of soul, ready to receive and entertain good impressions; a faithful and tenacious memory; lively and regular-affections." These natural gifts she improved to the best advantage.

"She began the second period of her life, her youth, with a personal dedication of herself to God, renewing and confirming her baptismal vows;" this she frequently repeated, but more solemnly every year on her birthday when she reviewed her former life, confessed her sins, returned thanks for the mercies she had received, and made resolutions for living more strictly, asking for help to keep them. She now read the Scriptures, which in childhood had been her task, as her own choice and delight. She went regularly through them every year, besides her frequent occasional converse with them.

"From the example of a devout lady, she began when young to observe stated days of fasting; and as she became better acquainted with this duty, she found it a great help to prayer and humiliation, and felt by it much inward refreshment. She usually partook of the Lord's Supper four times in the year, for which occasions she prepared herself with great care. Her self-examination was frequent, and from her earliest years she kept a register of the most remarkable events of her life, with observations on the dispensations of Providence towards herself and others, of the customs and conduct of the world, and of the temptations and trials incident to every state of life."

Some examples of these her private meditations may show the foundation which she was laying for the many trials and changes of her after life.

"How hard is it, if not impossible, for one to live in this world free from either guilt or scandal; for all one's actions are liable to censure, and few receive their sentence at the bar of justice; but malice or envy always fill the balance. Some think me better, some worse than I am; Lord, Thou only knowest the inward truth; whatever other people's opinions are, let me ever, I beseech

Thee, be rather unjustly ill thought of, than well thought of, when I am guilty : for while I have satisfaction in my own conscience, and assurance of Thy favour, nothing shall afflict me.

"With some, the apprehension of suffering is more prevalent to dissuade them from evil doing, than the fear of displeasing their God : Lord, grant I may never fear any thing like the offending Thee ; since Thy favour is above all things, so let my affections be to Thee.

"There is nothing harder to overcome than the folly of one's imagination, and few things more sinful : for many make conscience of their words and actions, who make none of their thoughts ; but, Lord, let me be ever careful to suppress my evil thoughts, lest they come to actions, and both bring me to destruction.

"I have ever avoided the curiosity of knowing what is to happen, as being both unlawful and disquieting ; for if evil, the trouble of it is anticipated in the expectation ; if good, the impatience, perhaps, of enjoying it, would be greater than the pleasure in fruition ; but now I endeavour to make myself happy with the hope of being happy hereafter ; and in nothing do I find so great content, as in being content with all things.

"Evil accidents prove much worse when they do surprise us ; but I love to use myself to suffering by imagination, and by that means I am fortified against real crosses.

"Since the greatest crosses are ordinary in things that are most pleasing, there can be no real happiness in any thing on earth.

"Impatience in suffering makes things worse ; nothing doth allay affliction so much as seriously to consider, that it is either for trial or correction ; if we overcome the trial, we may glory in tribulation ; if we receive correction, we may esteem ourselves happy, since whom God loves, He corrects. Let me ever be mindful of this, that all things work together for good to them that love Thee.

"By accustoming myself to patience, under lesser trials, I will imitate them who, being to run a long race, prepare themselves for it, by running it by degrees, until they attain breath enough to endure the farthest course : so, by little and little, I will use myself to run that I may obtain.

"There is a general evil with which many are infected, which is, to be too apt to believe a report to the prejudice of others, and ~~seeing~~ to distrust it, do

yet communicate it to others, and so propagate and foster what malice only begat ; whereas if they desired really to have it false, would they not rather have sought out the original of an ill-begotten story, and either led it home to its right father, or smothered it in the birth ? Of any fault, I desire not to be guilty of this ; and to avoid it, I will not be curious to inquire that which does not concern me, lest others, finding that humour in me, make advantage of it, and I become a customer to them who set off ill stuff ; but if accidentally I meet with any story that is uncertain in the truth, and unsafe in the trial, I will conceal it what I can, and content myself with the hope of finding it contradicted ; if not, I will mark their error, and avoid a shipwreck of my fame.

"I will be faithful where I profess friendship, and not apt to believe ill of any friend, though there be many circumstances to make it appear truth. I will be just to mine enemies ; and when I hear any thing spoken to the prejudice of one I know not, I will first think, if in all my life I never did any thing that might be as much condemned, if it were as severely censured ; I will then judge charitably, and not censoriously.

"That conversation is best, and that friendship most advantageous, where there is no design but to increase virtue in one another by a mutual agreement and resolution of reproving what is reprovable, and cherishing what is commendable.

"I have observed that all faults have two faces : the fore-face pleasing, the hind-face hideous and frightful ; how happy are they who can produce the same arguments to defend and protect their innocency, which guilt furnishes to condemn their vice.

"Next to be innocent, is to be penitent : I will avoid what is possible, and repent what is unavoidable, and so hope to be happy."

Her charitable disposition led her early to apply herself to the study of physic and preparing medicines, which might be useful in common cases of illness and of accidents, especially for the benefit of the poor.

"Her first notable cure was on a poor maid, whose hand was in a very dangerous state, having five tents in it, occasioned by a thorn in the lowest joint of her forefinger : her mother dissuaded her from meddling with it, believing the maid would lose her hand ; but she, con-

fidently relying on the blessing of God, used her endeavours with such success, that the patient did perfectly recover without any blemish. This cure she recorded, blessing God for it, as an encouragement which confirmed her in the resolution to serve poor distressed persons in this manner, and as a fresh instance of the comfortable truth that God is the hearer of prayer: upon which she resolved in all difficulties to make her requests known to Him, and to depend on His blessing. This was her constant practice in administering to sick persons, that she begged God's direction what to prescribe, and His blessing on it."

In her study of medicine she omitted no pains which might increase her knowledge, both by conversing with the most eminent physicians, and by furnishing herself with the best books, both in English and French, so that her skill was esteemed by physicians themselves, and many persons applied to her from distant parts of the kingdom, and even from Holland, that she might send them medicine which she had prepared.

At this period of her life she was generally loved and honoured, calumny and malice not having as yet thrown the least blot upon the good character which she had obtained. But her trials began early; almost as soon as she appeared in the world, and she was pursued for the space of fourteen years by a continued series of difficulties and encumbrances, both in England and Scotland,* till at length she arrived at some settled state. The writer of her Life does not profess to give a particular detail of all the incidents which happened to her, and which she herself had recorded with pious reflections upon them, but only to choose some which he considered most remarkable.

"There were," he says, "several proposals of marriage made, which came to no effect, for she met with levity and inconstancy, or disagreeableness, or else opposition of parents. This last gave her some trouble: for as she was unalterably resolved never to marry without consent of parents, accounting it the highest act of ingratitude and disobedience in children, so she could not comply to have a husband imposed upon her, judging that union very uncomfortable and unsure, which was not knit by free, unforced, and real affection.

"This occasioned to her, for some time, the displeasure of her mother, which was very uneasy to her; but, by her patience and dutiful behaviour, proved at length a mean to increase and confirm her interest in her mother's affection, who ever after treated her more as a friend than a child; and, some time before her death, made over to her a bond of the Earl of Kinnoul's, of £2000 sterling, which she received with all gratitude, as a new obligation to be more dutiful and diligent in attending upon her, (especially being now infirm and sickly,) which, with great care and concern, she performed, ministering to her all the spiritual and bodily help she was able to afford. This made a very comfortable and endearing impression upon her dying mother, and filled her heart with joy, in finding not only the tender affection of her daughter, but much more the refreshing fruits of her piety and devotion. She died August 28th, 1647, and was buried near her husband in the Savoy Church.

"Her afflicted daughter, considering that now she wanted one eye which used to be watchful over her, resolved to walk more circumspectly; and not trusting in her own resolutions, she very devoutly gave up herself to the conduct of God, in these words: 'Blessed God, as Thou hast hitherto directed me, be Thou still, I humbly pray Thee, a guide to my youth; and though there be none now on earth to whom I can address myself with that confidence as I did formerly to my mother, yet Thou art pleased to give me leave to call Thee Father; and to Thy Throne of Grace will I direct my supplications. Hear me, I beseech Thee, and grant my requests; be pleased to give me the will and power to love and fear Thee as I ought; give me modesty and temperance in all my words and actions, that wherever I live, or whatever I do, I may not give occasion to others to judge uncharitably, or bring a reproach upon myself; that I may, as much as possible, live peaceably with all, without quarrel or dissension; that if it be Thy pleasure to continue me in this single life, I may so live as that I may be a good example to others; but if Thou pleasest to have me change my condition, then I beseech Thee direct me to such a husband as may improve my faith, my love and fear of Thee. I desire nothing in this particular but the fulfilling of Thy will, and that I may show myself obedient to Thy law, which

* Holland, in the Life referred to above, but clearly a mistake for Scotland.

Thou hast commanded. Many are the troubles of Thy servants, but Thou deliverest them out of them all; therefore on Thee will I put my assurance. O leave me not to myself; but whatsoever ill I see in others give me grace to avoid, and what I see good to imitate; so shall I walk uprightly all my days, and when death comes, shall sleep securely in the grave,' &c. She had also this pious ejaculation: 'My God, Thou hast from all eternity decreed the event of all things, and nothing can change or resist Thy will; direct me in that way which is most pleasing unto Thee, and let it ever be so to me. Give me, I beseech Thee, patience, temperance and discretion, which may prove fences to a virtuous and godly life.' "

After her mother's death she was invited by her eldest brother and his wife to live with them, where she staid about a year, having an apartment for herself and her maid. From that time she began to date her greatest misfortunes: for though she had many serious reflections on the sufferings which might follow on any want of circumspection, and had therefore formed resolutions to avoid any converse likely to injure her in that respect, yet she found the unsteadiness of her own resolutions, and what snares might be in the way where she feared none.

The loyal principles in which she had been educated, and the obligations of her family to a king who had been so gracious a master to them, could not suffer her to be an unconcerned spectator of the misfortunes of the royal family; but not being able in any other way to show her affection or serve their interests, she did it by frequent fastings and fervent prayers during several years. At length an occasion offered for showing her readiness to run the greatest hazard in the king's service. It was this:

The king had employed a gentleman of truth and loyalty to effect the Duke of York's escape, who with his brother the Duke of Gloucester and the Princess Elizabeth, were kept at St. James's under the charge of the Earl and Countess of Northumberland. Anna Murray was employed to prepare clothes for his disguise, and to attend him at a place appointed, which she performed with all diligence and cheerfulness. Her good success in this piece of service encouraged her in other designs for the king which were committed to the management of the same gentleman who had

conveyed the duke to France, and was immediately sent back to London by the prince, with several instructions which might be serviceable to the king.

"The earnest desire she had to serve his majesty made her omit no opportunity wherein she could be useful; her zeal kept her from considering the inconveniences she exposed herself to; her intentions being just and innocent, she reflected not upon the disadvantageous constructions which might be put upon the frequent private visits she was obliged to make to that gentleman, who since his return durst not appear in public. And that which contributed to render her the less apprehensive of any ill consequence was, that in all his converse he showed the greatest abhorrence of all kinds of vice; his discourse was grave and serious, tending to make impressions of piety, loyalty and virtue; and this being so agreeable to her own inclinations, she conceived so good an opinion of him, that she thought herself as secure in his company as in a sanctuary; but she soon became deeply sensible, by the calumny and prejudices which this her converse brought upon her, how far she had swerved from those measures she had formerly resolved on.

"She found that a good intention is not sufficient to justify what may give scandal: and that innocency is not enough to guard one from the suspicion of guilt, since calumny lays hold on appearances as a sufficient ground of reproach; she therefore acknowledged that she deservedly suffered the scourge of the tongues, for exposing herself upon any consideration, to what might make her liable to it; and for this she condemned herself as much as her severest enemies could do."

"During the public disturbances she was instant in her private humiliations, fastings and prayers, making the Psalms the subject of her meditation, as they afforded most suitable directions for regulating her thoughts and prayers, in that juncture of public affairs and of her private circumstances. Her method was, to fix her thoughts more particularly upon one verse of each psalm, upon which she made some reflections, and concluded with a short prayer.

The twelfth of September, 1648, happened not only to be the day of the week that she had set apart for her private fasting, but also the day appointed for public humiliation for good success to the treaty with the king at Newport.

Her psalm was the seventh, and the verse she fixed on the ninth: 'O let the wickedness of the ungodly come to an end, but guide Thou the just.' On which she wrote these thoughts: 'O the hypocrisy of the world, that men should so ensnare themselves with their own folly! Many cry, Peace, peace, who never desire to see it. They may blind the eyes of men with their outward formality, yet God seeth into the most secret corner of the heart, and judgeth according to the sincerity He finds there. Many fast and pray; but, as the prophet says, it is for strife and envy, and to smite with the fist of wickedness. O, that there were a true prophet to stand in the gap, and Abraham to intercede, and ten righteous in the city!' &c.

She concludes with this prayer:—"Lord, look on us in mercy, and direct us in all our supplications; O, let the wickedness of the ungodly come to an end! We are all ungodly, but let not our wickedness reign any longer in us; neither let them rule any longer over us, who are so ungodly as to hatch nothing but wickedness. O, let their power and their malice come to an end, but guide Thou the just; guide our king, make him to rule over us, once more in peace and safety, I dare not say in justice to revenge the ill he hath met with, but establish him in love among his people, to be a pillar to Thy decaying Church, or else it will be undermined with schisms and errors. Thou hast made seven years to pass over the king's head, wherein he hath fed with the beasts of the field; he hath been, as it were, an outcast of the people. Thou hast humbled him, and canst raise him up; Lord, show Thy power and mercy in his deliverance. O, let the wickedness of the ungodly come to an end; let them either be converted, or let their evil designs never take effect; but guide Thou the just. Make us also just, that we may be fit for Thee to guide; or do Thou guide us, and then we shall be just, for none who are guided by Thee can swerve from Thy commandments; therefore lead us in Thy paths, for Thy Name's sake."

"On that fatal day, the thirtieth January, when the horrid tragedy was acted, she was so transported with grief and detestation, with horror and dread at so bold a villany, that, as she confesses with regret, she broke forth more in imprecations against the actors thereof, than in prayers for him who suffered. Yea, she was so possessed with an apprehension

that some visible and terrible judgment would befall the place and people, that she went out of the city to avoid being involved in their destruction. This also she acknowledged to her sin and folly, begging pardon for presuming so far to limit the Holy One, who knows best what time and by what methods to bring the wicked to conviction, and loves not the death of sinners, but rather their repentance. But the next day after that horrid crime was acted, when the transport of her passion was over, being one of her stated days of humiliation, she does in a more serious and devout manner reflect on that strange dispensation of Providence. She sorrowfully bewails her own sins and the sins of the kingdom, as the cause of God's so great displeasure. She considers the different sentiments and constructions which were unjustly and rashly vented by too many on that occasion. Some concluded, with Job's friends, that the king was wicked, a great hypocrite, and that some horrid crimes had pulled down that vengeance on him. Others entertained a better opinion of him, but a worse of God and His providence. That so just and wise a king seemed to be abandoned by God to the fury of his enemies, notwithstanding the many thousands who sent up prayers with tears for his deliverance, made them conclude with those in Malachi, 'it is vain to serve God.' She abhors these reasonings: the one as most unjust towards the good king, and the other as most impious against the great and holy God."

This public calamity was followed by a train of private crosses and misfortunes to Anna Murray. Her brother William, who attended the Royal Duke abroad, died soon after his return home, and was buried near his father and mother. He left his sister his executrix, but by the fraud of some persons, to whom, by his direction, she entrusted the management of her affairs, she was not only deprived of any advantage that he intended her to have, but made considerably a loser, and involved in many difficulties and incumbrances.

She was no less unfortunate in her own affairs, being deprived of an interest in Barhamstead to the value of £412 a year. This was a house and park of the king's, of which she had a lease; and of the £2000 which formed the rest of her patrimony, she could not command one farthing. This brought her to straits, having nothing to live on but

what she borrowed on her credit, or gave some jewel in pledge for. About this time also, it began to be talked of among the Parliament men that she had assisted in the duke's escape; and knowing that several women had been secured upon less grounds, she thought fit to retire for a time. A favourable opportunity occurred for this when Lady H. urged her to go home with her to the north. She was most kindly entertained by Lady H. and Sir Charles, and respected by the whole family; she enjoyed the comfort of morning and evening prayers, and a sermon twice every Lord's day in the chapel. Here she had a little breathing time from the hurry and noise of public confusions, but it was not of long continuance, for she received a letter from the Earl of Dunfermline, who, with other commissioners from Scotland, had been with the king, inviting him to come home to his ancient kingdom of Scotland. The earl informed her that the king was shortly expected there, and that she would find many friends ready to assist her in recovering that part of her fortune which was in Scotch hands.

"This she imparted to Sir Charles and his lady, who very generously furnished her with all things necessary for her journey to Edinburgh, where when she arrived, she was visited by several persons of good quality, and from thence went to Dunfermline, being invited by the earl and his lady. There she had the honour to kiss the king's hand, and receive a compliment from him for the service she had done his brother, withal telling her that if ever he came to command what he had right to, there should be nothing in his power he would not do for her. To which, humbly kneeling down, she replied that she had done nothing but her duty, and had recompense enough if his majesty accepted of it as a service, and allowed her his favour."

"But in the midst of all the joy and satisfaction which the royal party had in the king's return, the unexpected defeat of his army at Dunbar gave ground of fear and sad apprehension, and put every one to new thoughts how to dispose themselves."

Anna Murray, having provided herself with some money, went with the Countess of Dunfermline to the north, and so upon the 21st Sept., 1650, they left Dunfermline, and came that night to Kinross, where she had the opportunity of serving many poor wounded soldiers.

She and her maid dressed more than threescore, she having well provided herself with things necessary, in the expectation of being so employed. In the fulfilment of this charitable duty, she did not shrink from the most revolting circumstances belonging to the state of these poor sufferers; whilst she was (not without reluctance) cutting off the sleeve of a soldier's doublet, full of putrified gore, a gentleman, coming in, took the knife from her, cut it off, and flung it into the fire. Besides what she applied, she gave every one of them some balsam for after use.

At St. Johnstoun, where the king was, Lord Lorn told her that he had heard her name often before the council. When he saw her surprised, he kept her the longer in suspense, and at length told her smiling, that a gentleman, the same who had cut off the man's sleeve, had given the king and council an account of what she did to the poor soldiers, upon which, orders were given to several towns to take care of the wounded. The king also gave her thanks for her charitable offices.

They came to Fife on the 27th Sept., where she was entertained with much civility and respect by the Countess and her niece, Lady Anna Erskine. Soon after, the king came to Aberdeen, from whence he ordered fifty pieces to be sent to her. The Earl of Dunfermline's concern in her was, that her mother had been educated in his father's family, and she in duty and gratitude had made him welcome to her house at all times when he came to court, and now he continued the kindness of his family to her daughter, who had till now been a stranger to him. She staid at Fife near two years in great content, daily receiving new testimonies of kindness from the noble family, being much delighted with the retiredness of the place and pleasant walks. Here she applied herself to the delightful exercise of meditation; and how much her soul was elevated by her frequent converse with God, appears from the strain of those contemplations which were penned by her at this place. It was also a pleasant diversion to prepare things useful for sick and wounded persons, of whom a great many came to her, and among others, some English soldiers. Whilst she ministered to their bodily distempers, she never failed to advise them to repent of their rebellion and become loyal.

"When the English army came to

Aberdeen, some troopers came to Fife, who were very rude, beating the men, frightening the women, and threatening to pistol them. The countess entreated Mrs. Murray to go and see if she could pacify them, being their countrywoman, and she, committing herself to God, went with her maid; and so soon as she appeared, they asked her, with reproachful expressions, whether she had come to meet the king, bending their pistols at her. She without fear owned herself to be an Englishwoman, and one who honoured the king, and then by some persuasion she wrought upon them that no more disturbance should be given to the meanest of the family; a promise which they kept so well, that the countess was by their stay in the house, secured from many insolences that were practised in other places.

"A little after, there came three regiments to Fife, commanded by Colonels Lilburne, Fitz, and Overton; with the last she was engaged in a pleasant communing. He had said to her (according to the cant of that time) that God had wonderfully evidenced His power in the great things He had done. She replied, 'No doubt but God would evidence His power in the great things He designed to do.'

"This she spoke with some ardour, which made him reply, 'You spake much my words, but not I think my sense.'

"When I know your sense,' said she, 'then I will tell you whether it be mine or not.'

"I mean,' said he, 'what God hath done by His servants in the late times, which could not be brought about without the immediate assistance and direction of God. It is in this I would know your mind.'

"She answered, 'Sir, if you had not begun this discourse, I had said nothing to you; but since you desire my opinion of the times, I shall freely give it, on condition that you make no use of what I say to the prejudice of the noble family I live in; for I can hold my tongue, but I cannot speak any thing contrary to what I think. I confess you have had great success in your undertaking, but it is no good rule by that to justify ill actions. You pretend to great zeal in religion, and obedience to God's word, but if you can show me from it a warrant for murdering your lawful king and banishing his children, I will then say all

you have done is well, and shall be of your opinion. But since I am sure that cannot be done, I must condemn that horrid act, and whatever has been done in prosecution or vindication of it.'

"He replied, that they who have wrote on the prophecy of Daniel, say that he foretold the destruction of monarchy, and that it was a tyrannical government, fit to be destroyed.

"But how comes it,' said she, 'that you have taken the power from the Parliament, and those successive models that have governed since you wanted a king?'

"Because,' said he, 'we found in a little time they began to be as bad as he.'

"And so,' replied she, 'you will ever find reason to change whatever government you try, till you come to beg the king to come home again and govern you; and this I am as confident of, as that I am speaking to you.'

"If,' said he, 'I thought that would be true, I would repent all that I have done.'

"It will come to that, I can assure you,' said she, 'and the greatest hinderance will be, that you think your crimes such as it is impossible he should forgive you; but to encourage you, I can assure you there was never any prince more easy to be entreated, and more inclined to pardon.'

"Well,' says he, 'if it should come to pass, I will say you are a prophet.'

"So they broke off, and she found afterwards that he was not unsatisfied with her discourse.

"Upon several occasions, she expressed a great confidence of the king's restoration, and that not by force of arms, but in a peaceable manner, by turning the hearts of his people unanimously to desire it; applying to this purpose that of the prophet, Zech. iv. 6.

The Meditations on the twenty-fifth Psalm, published with her Life, are dated in this year, and show how deeply she still felt the troubles which had befallen her, especially the calumny of which she had been the object, whilst she acknowledges at the same time, in a strain of fervent devotion, that they had been the means of bringing her to a deeper sense of religion, such as was more than able to repay her for all that she had suffered. Some of her thoughts on the first verse of the psalm will serve as a specimen of the humility and trust which are expressed throughout.

"We may judge of night by day, and of day by night, being opposite; but the darkest night God hath made light, and never eclipsed the day, but when I have found it prove most for my good. Never did I present my prayers fervently to Him, but I have found Him the God that heareth prayer; therefore, unto thee, O Lord, do I lift up my soul.

"And that I can do this, is a mercy that equals, if not transcends any other; for didst not Thou, my God, draw me, it were impossible I could run after Thee. O how gracious is the Lord, Who gives us grace, and then receives back the effects of it, as if it were our own righteousness, and rewards it.

"What fruit can the Lord receive of all our service? Doth our obedience exalt His power, or our love His glory? Do not these, and all other Christian duties, only benefit ourselves? Yet let not love to any thing but God Himself incline my soul to ascend: for none are fit, O Lord, to be lifted up to Thee, but such who love Thee more than their own salvation. What is there so celestial as to communicate with Thee? Moses's face did shine with being near Thee; so all who approach unto Thee grow glorious and enlightened with the brightness of that splendour that reflects from Thee. When do I ever speak to the Lord with humble confidence and holy faith, but I have an answer so satisfying to my soul, that nothing can express what it is to have it or want it, but heaven or hell.

"When my soul is lifted up to Thee, O Lord, object of all perfection, nothing can afflict me; absence of friends, or their unkindness, the calumnies wherewith I am reproached, my being as a pilgrim in a strange land, none of these punishments, nor the sins that do occasion them, make me repine when I am with Thee, my God, because in Thee I find comfort in all conditions; for in the worst state, which is in sin, I find content, not with the cause, but the effects; for by Thy grace the devil is disappointed: for Thou art pleased to open mine eyes to see my sin, and then Thou humblest me; and never dost thou humble me but to exalt me, to triumph over sin and Satan. What soul can be partaker of such mercy, and not be lifted up to Thee?

"In my prosperity, I lift my soul to Thee to praise Thee; and in my adversity, whither can I go but unto Thee for help, Who never failest them that

seek Thee? Therefore, they that know Thy Name will put their trust in Thee."

At the same time that she applied the Psalms to her private use and to the events of her life, she applied them also to the blessings and trials of the Church, and to her own share in these, as a member of it, as in the following passages.

'Redeem Israel, O God, out of all his troubles.' 'Thou hast brought me to the knowledge of the excellencies of Thy Church, and to partake of the consolations that she gives unto all that are united to her, that I might be sensible of her affliction, and my prayers and tears might be more frequent and fervent for her deliverance. I will give the Lord no rest, till He make Jerusalem a praise in the earth, and His servant the King a steadfast pillar to uphold His truth.'

"The whole kingdom," continues the writer of the Life, "being brought under the power of the usurper, every one began to mind their private affairs; and the Earl resolving to go to Edinburgh, Mrs. Murray proposed to take the opportunity of his company; but her money being near spent, she knew not how to perform the journey. This, with other difficulties she might meet with at Edinburgh, put her in some trouble; until (as in all her troubles she used to do) she resigned herself to God, and then she was cheered up with great confidence in His all-sufficient providence, which had never failed her in her greatest straits.

"Next morning the midwife (who had come from Dalkeith to Lady Dunfermline) came to her chamber with her riding clothes on, to take leave of her, and withal to request her that she would be pleased to do her the favour to take the money she had got at the christening, and bring it south with her, for she feared to be plundered by the soldiers: she readily complied to do her that courtesy, received the money, and gave her a note for it. The woman went away well pleased, but little knew that she had done a greater favour than she received.

"She came to Edinburgh, June 30, 1652. The Earl of Tweeddale and his lady, going to their country house, very obligingly offered her some rooms in their lodging; and the Countess of Balcarras supplied her with all necessary accommodations: and to her great satisfaction, Sir Robert Murray and his lady were in the same lodging, so that she was very happily situated for company and converse. Sir Robert was her great

friend and counsellor in all her affairs, and his lady was devoutly good, without show or affectation, extremely pleasant in discourse, civil to all, and of a constant cheerful humour. That lodging was the place of rendezvous to the best and most loyal of the kingdom, where were held frequent meetings of such who were contriving means to assert their loyalty, and free their country."

It was at this time that she became first acquainted with Sir James Halket, a cousin of Sir Robert Murray's, but her happiness in the society she here enjoyed, was disturbed by the death of Sir Robert's wife in childbirth, which caused great grief to Anna Murray, and deprived her of both her friends; as Sir Robert then left Edinburgh. He had been assisting her in a law-suit on the subject of that bond of £2000, given to her by her mother, "which cost her great trouble and expense for many years, though Lord Newbyth and his father would have none of her money, but were ready to assist her with their advice; her disadvantage was that her antagonist was favoured by the English judges, and she was known to be a great malignant (as they termed all loyalists :) they put her off with delays till he had secured by fraudulent conveyances all the money in good hands, and then gave her a decret to recover the rest. By this means she was brought to straits; but had always largeness of heart to do charity beyond her power. Having but one shilling, she gave it to a poor man, as she thought that perhaps some one would lend to her who would not give to him, and was highly pleased to see what joy it raised in him. Next morning the Earl of Roxburgh brought her a kind letter from her sister, Sir Henry Newton's lady, with £20, as a testimony of her affection, which was a very seasonable supply.

"Meantime Sir James Halket discovered his affection to her, and made a proposal of marriage, which she received with tears in her eyes, looking upon it as an addition to her misfortune to have the affection of so worthy a person, when she was not in a condition to give him the return he deserved. She gave him a particular account of her misfortunes, and the great debt which her affairs had obliged her to contract; and ingeniously told him her resolution never to marry any person till she could put her affairs in such a posture, that if she brought no advantage where she mar-

ried, at least she should bring no incumbrance. His urgent solicitations at length prevailed so far on her, that she resolved as soon as possible to put herself in a capacity to comply with his desire; and for that end, about the beginning of September, 1654, she began her journey for London, in order to try how her friends would assist her in settling her affairs, and take some course with her creditors.

"At her arrival she found the state of the government so far altered by many ruptures that had been among them, that the loyal party was more favourably looked upon, so that she was in no danger from the public for what she had done in serving the king.

"Her relations received her with all testimonies of kindness, especially her sister and her husband, Sir Henry Newton, with whom for the most part she abode. Her creditors were as civil and lenient as she could have desired, and were as ready to serve her as ever they had been: and having in a good measure cleared her affairs, so that all to whom she was really owing were satisfied, (which she was enabled to do by the favour of the Countess of Devonshire, who advanced her £200, and her kind brother Newton, who gave her £300) she was very much at ease.

"Sir James being come to London with a design to accomplish his marriage, and she being fully convinced that no man living could do more than he had done to oblige her, she intended to give him herself, regretting that she could not bring him a fortune as great as his affection.

"But first she set a day apart, solemnly by fast and prayer to beg God's direction in an affair of so great importance, performing this devotion with an entire resignation of herself to God, and a firm resolution to be content, however it pleased Him to dispose of her, begging that He would make her way plain, and her paths righteous, in His sight.

"After this, with a more free and cheerful mind, she followed the conduct of Divine Providence, and upon the Lord's day, March 2, 1656, she was married to Sir James, in her brother Newton's closet, by Mr. Gaile, chaplain to the Countess of Devonshire, whom they had brought to London from Charleston for that end.

"After a few days they took leave of their friends, and set out for Scotland in the post-coach: they came safe to Rix-

firren, and received a kind welcome from all Sir James's friends and neighbours.

"There could be none happier than she was in a wise and affectionate husband; for whom, the longer she knew him, she had the greater reason to bless God: and what he had proposed to himself he found, and enjoyed greater satisfaction and content in her virtue and piety than all worldly advantages could have afforded.

"There was an entire union of heart, and harmony of temper, and a tender sympathy, a prudent and affectionate bearing with and correcting each other's infirmities. If he was at any time out of humour, or inclined to melancholy by any cross accident, she had an excellent dexterity to dispel the cloud and cheer him up; and if warmth of temper (which was her greatest foible) did at any time transport her to do any thing unbecoming her duty towards him, he by meekness of wisdom gently allayed it.

"That which was the firm bond of their concord and mutual comfort in one another, was sincere religious disposition, which they mutually cherished and increased in one another.

"Sir James had been formerly married to Miss Montgomery, daughter of Skermorly, of whom he kept a kind remembrance, and spoke frequently with great affection." He had by her two sons, Charles, who succeeded to his inheritance, and James, afterwards knighted by King Charles II.; and two daughters, Mary, married to Sir William Bruce of Kinross, and Anna, to Sir Andrew Ker of Kavers. They are all spoken of with commendation by Lady Halket's biographer.

His second lady had also four children, who all died young, except one son, Robert. Before the birth of her first child, she was apprehensive that she might die, and wrote "The Mother's Will to the Unborn Child." Before the birth of all her children she dedicated them to God, and renewed the dedication solemnly upon their birth; after her recovery her first work was to record the mercy with thankfulness, on which occasion she wrote suitable meditations on Ps. lvi. 12, 13, and xxxiv. 1—4.

When that joyful time of the king's restoration came, Sir James and his two sons went to London to pay their duty; and after two months he sent for his lady, hoping that she might have some

reparation for the losses she had sustained; but though she received great expressions of kindness from the king and duke, yet she was not successful in any thing she petitioned for. After many disappointments, all that she obtained was £500 from the exchequer, and £250 from the Duke as a gift to the child that was born in London. This came to little or no account, considering the expense of their journey and long attendance; but Sir James having done nothing but what he thought it reasonable to do, did not repine at the ill success, nor show the least change in his affection to his lady, whose affairs had engaged him in that expensive and fruitless labour.

"All she gained was to learn not to confide in any one on earth, none failing her more than they who made greatest professions of kindness, and none proving more real friends (though to little purpose) than they from whom she least expected it; only her brother Newton never failed her, who at this time advanced her £100 more.

Though her married state was the only period of her life in which she enjoyed some worldly comforts, yet these were not without a mixture of troubles, and she was accustomed to observe that she never received any comfort or blessing, without some trouble either with it or soon after it, to keep her humble; nor any cross dispensation without some alleviating circumstances to support her.

The death of all her children but one, and of a very hopeful youth, the only son of Sir Henry Newton and his wife, were great trials of her patience and submission, and called forth pious and suitable meditations, which she wrote down, as was always her custom. But the saddest and heaviest of her trials followed, for her husband fell into a languishing distemper from which he did not himself expect to recover, though his physicians apprehended no danger; having ordered his affairs, secured his wife in her jointure, and to her son Robert a considerable patrimony, he gave himself up wholly to prepare for death, which he met with great composure and Christian courage. His wife attended him throughout his illness, and though of a weak constitution, was enabled to endure the greatest fatigue, and gratify his preference for being waited on by her rather than any other. On Sept. 24, 1670, he gently breathed out his spirit, his two eldest sons being at

that time in France; he received an honourable burial, greatly regretted by all who knew him. His upright, religious, and charitable character fitted him in every way to make his wife happy; and her biographer adds, "that he loved much to be at home, and diverted himself in useful contrivances for improving his house, gardens, and enclosures."

Her grief for his loss was not a violent passion, which soon passes over, but such a real sense of his worth and her own loss, as preserved in her a fresh and lively remembrance of him during more than twenty-eight years that she survived him.

"The first time she went to bed after his death, she awakened out of sleep with these words in her mouth, 'A widow indeed!' which made such impression upon her, that she could not be satisfied till she found the place where it was wrote, 1 Tim. v. 3, 5. She fixed her thoughts on the characters there given of a widow indeed, resolving to make them her example: among them, finding one is, to wash the saints' feet; and seeing neither the climate nor custom of the country required the literal performance of that duty, she resolved to obey it, upon the matter, by being ready and willing to do the meanest offices that may be any way helpful to such: and seeing the best, through infirmities and the corruption of the world, are subject to sullies, she would wipe them off as much as she could. She applied herself to look over the promises which are made to the widow and fatherless, that they might be her support, as also to search what were the peculiar duties required of one in her circumstances, as a Christian, as a widow, and as a mother. As a Christian, she resolved to learn that first lesson, to be meek and lowly in heart, and set always before her for her study and practice the comprehensive rule of Christianity, Phil. iv. 8. As a mother, she pitched on the examples of Lois and Eunice, 2 Tim. i. 5, and iii. 14, and from Prov. xxii. 6, 9, 15, &c. She found her work chiefly lay in instruction, correction, and example. As a widow, she fixed on that fore-mentioned passage, 1 Tim. v. 2, 5, 10, for her rule, and chose Anna for her example; of whom it is recorded, Luke ii. 36, 37, that 'she departed not from the temple, but served God with fastings and prayers night and day.' She considered with

herself that God was pleased in a peculiar manner to show His regard and compassion to the sad and solitary condition of widows, making it a principal part of pure religion to visit the fatherless and widows in their affliction. She thought, therefore, that in gratitude they ought to be singular in their devotion to God, and in zeal for His honour and glory. She had marked from De Sales, in his instructions to widows, that to love the husband, being alive, is ordinary among women, but to love him so well after his death as to hear of no other, is a love that appertaineth to true widows. That the virtues proper to holy widows are, perfect modesty, renouncing all honours and precedence in meetings, titles, and all sorts of vanities, serving the poor and sick, comforting the afflicted, instructing young maids in devotion, and making themselves a pattern of all virtue to young women; that cleanliness and plainness should be the ornaments of their actions; sincerity and mildness the two ornaments of their eyes; and Jesus Christ crucified the only love of their hearts.

She set apart every Saturday (being the day of her husband's death) for a day of retirement, devotion, and abstinence from wine, strong drink, fish or flesh, (except in cases of necessity,) and to be employed in examining and reviewing the past week, in acts of charity and mercy, and particularly in preparing herself for death. On the 9th of December she solemnly engaged herself in the following resolutions,—that she would spend the rest of her days as a widow indeed, that she would be a careful mother to her child, and ever respectful to all her husband's relations, and that if she recovered her patrimony she would dedicate a tenth of all to charity, and the other nine parts to necessary uses. She drew up some instructions for her son, which are published in the same volume with her Life.

On the 10th of December her son-in-law, Sir Charles Halket, came home, and settled all affairs with her in as friendly and generous a manner as if she had been his own mother. She then removed from Pitfirren to Dunfermline, where she had a convenient lodging, and an easy and retired passage through the garden to her husband's burial-place, which she frequently visited, that by continual remembrance of him she might live as became his widow and one devoted to God, and prepare the more ex-

nestly for the time when she hoped to be laid by him.

When she came to her lodging, she blessed God for such a comfortable habitation, and dedicated herself and her family anew to Him, praying that all the conveniences she enjoyed might remind her of His goodness, and be used to His glory. She resolved also to give a good example in her neighbourhood, living at peace with those near her, trying to gain their love by her good services, and to cause as little occasion of evil-speaking as was possible.

Her first opportunity of receiving the Holy Sacrament was at Toryburn, where she solemnly consecrated her widowhood to the Lord, begging grace to behave like one 'whose husband and maker is the Lord.'

As she professed, so she endeavoured to practise, wishing to be as holy as the greatest saint, and humble as the greatest sinner, loving God like the angels, and doing good to all the world; but still mindful that she lived in a state of trial and infirmity, she would be frequent in self-examination that she might daily repent of her sins and give praise for any victory over them; "and in this she was able to say, to the praise of God's grace, that there was no sin of her life of which she did not as heartily repent as she desired pardon, and as sincerely resolve and endeavour to amend her life as she desired to attain heaven."

About two years after Sir James's death she went to Edinburgh, partly to visit the Dutchess of Lauderdale, her near kinswoman, and partly in the hope of procuring some advantage for her own child and for her husband's family. As usual she committed herself and her designs to God, and resolved to adore His goodness, whether they proved successful or not. In this representation of a court, she met with great civilities, favourable looks, and good words, but nothing more; and she returned from it blessing the quietness of her own lot, free from the restraints and troubles of a more public life, and interpreting the disappointment of her projects as an intimation to her to depend on God alone.

She was now much concerned in the education of her son, and early in 1674 she went with him to St. Andrews to enter him at the College, with earnest prayers for his well-doing, and a resolution if he returned safe to make some offering to the College in token of her gratitude to God. This she afterwards

fulfilled, by presenting a communion cup to the Church of St. Leonard, which she sent to Dr. Skeene, who had been her son's regent.

When her son was in his 15th year, she caused him to prepare for the renewal of his baptismal vow by communicating with her at the Holy Table, and for this purpose she spared no pains in instructing him herself, besides his governor's instructions at the College.

When peace was concluded in 1675, Sir Charles Halket returned from the war against Holland, in which he had taken part as a naval captain during the last three years. In the time of his absence, he trusted all his affairs to Lady Halket, which she took care of with the greatest fidelity, praying continually for public safety and peace, as well as for the safety of her own relations. Upon his return, he married the only child of Sir Patrick Murray, and in September, a few weeks after his marriage, she went at his desire to Pitfirren to prepare for the reception of his bride.

"While she was there, the anniversary of her husband's death recurred: the place made the remembrance of that loss more lively; every room within, and walk without, brought to her mind her former happiness, and made the impression of her loss more deep. It was both a joyful and sorrowful reflection to her, that the same day on which, five years ago, Sir James was carried from that house to his burial place, his son brought home his wife, who, with the Lord's blessing, might build it up: and it was great satisfaction to her, that now that that family began to flourish, which for some years had been in a manner desolate without an inhabitant: One generation passeth away, and another comes.

"She had earnestly begged of God, that no company or converse on that occasion might divert her from her duty, or make her forget that she was a widow devoted to God; and that there might be nothing done by intemperance, excess, or any other way to displease God, but that the joy and satisfaction, and all the expressions of mutual kindness and respect which were suitable to that occasion, might be managed with a due regard to the honour and glory of God, the author of all blessings and comforts. And on her return in October to her own home, and her quiet solitary life, (which was more pleasant to her than the greatest confluence of company, or variety of diversions could be to others,) she bless-

ed God for the gracious returns He was pleased to give to the requests of His humble handmaid."

In the following year she paid two charitable visits, one of them to a nephew of her husband, who was dying, and much troubled in conscience at the recollection of a wicked life, doubting whether it was possible that he could be forgiven. She exhorted him not to despair, but be the more fervent in seeking mercy, advising him at the same time to be particular in confessing those sins which were most heinous, and to warn others against his evil courses; she left him with the promise that she would remember him in her prayers as he desired.

"About this time she was involved in some troubles, occasioned by persons of whom she expected better things; upon which she applied herself to the study of extracting good out of all these cross occurrences that had befallen her, or what might afterwards befall her; and wrote a very devout tract on this subject, which she entitles, 'The Art of Divine Chemistry,' in which she became a great proficient. She had been taught by afflictions from her youth, and yet blesses God, who had made her saddest crosses occasions of many comfortable experiences of His infinite goodness, compassion and power, in supporting her under them, and making them in the issue, work together for her good."

When her son had completed his college course, she was anxious that his time should not be misemployed, and therefore sent him to Edinburgh, and then to Leyden, to study the law; but finding his mind indisposed to study, and inclined to a military profession, she yielded to his wishes, exhorting him to follow the example of those devout soldiers who had lived in her own and former times.

She had been for some years in difficulties, owing to the great debts in which she was involved before her marriage; she acknowledged the great mercy which she had met with in not being pursued by creditors, but was not the less anxious to give to all their due. At the same time she knew not how to withdraw her charities, which were continually increasing her debts, for she often borrowed herself to relieve others. "She never ate her morsel alone; the fatherless and indigent widow shared with her; her kitchen and table sustain-

ed many poor families; her still-house was an expensive business, and the apothecaries' accounts were considerable every year." She admitted the truth of the representations made to her, that justice ought to go before charity, but she found it hard to withhold help from the needy. In these difficulties, she was assisted by the liberality of several persons of rank who supplied her charities, and by some who sent her considerable presents, in return for the good they had received from her medicines. If at any time she felt disquieted, she quickly checked herself, and asked pardon for her distrust after so many great deliverances. "If," said she, "I had full bags to go to at all times, I might be extravagant, and forget the hand from whence all comes; but now I am kept in constant dependence on God, and every little supply puts me in mind of the bounty of the Giver."

In 1683, she resolved to break up her house and retire to England, where she proposed to live upon what hitherto she had practised in charity, hoping through God's blessing to obtain by means of her rich friends so much as she could subsist upon, with something to spare for charity, and in the mean time, to let her jointure go to paying her debts.

In the multitude of these her thoughts, she applied as usual to God for counsel, and His comforts did delight her soul, for she was as much revived by that passage of the thirty-seventh Psalm, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," as if, by an audible voice, it had been addressed to her from Heaven.

And now help was given her in a way she had never dreamed of, by which she was soon much eased of her encumbrances, "which was, that many persons of quality, and others, sent their children to her care, partly from respect to her, and partly for the convenience of their education at school, so that in a short time her family increased, upon which she reflects on that of Ps. lxxviii. 6, "God setteth the solitary in families." About eighteen months before, she was thinking of breaking up her family, and now it was increased with the heirs and children of eight several families, all of them motherless, save one, who was fatherless. She knew it was one part of a widow's office to bring up children, and she earnestly prays to be assisted in

a motherly care of them, and in using all proper methods to excite in them holy desires to become the children of God, and to behave as such in all their words and actions.

"Besides, my Lord Chancellor Perth wrote from London, April, 1685, that he had obtained for her from the king a pension of £100 yearly, for which she heartily thanks God, prays for the grantor and obtainer, begging God's favour and blessing with it, that she may be enabled to do justly, to love mercy, and to walk humbly with her God."

Her son had received a commission in the Duke of York's army, and his safety after the defeat of the Duke of Monmouth, when many officers of the same regiment were cut off, was a subject of thankfulness to Lady Halket. "Though she loved not," says her biographer, "to judge or censure public acts, yet when she apprehended evil consequences, she prayed God to divert them;" and public affairs at this time cost her many anxious and painful thoughts. Having cherished for so many years a spirit of loyalty towards Charles I. and his family, and towards the Church for which he died, she could not but watch with deep concern the events of his sons' reigns. After Monmouth's defeat, all her joy, both on public and private accounts, was much damped, when she heard of so many, and those eminent persons, falling away from their own Church to Romanism. She felt distress and consternation when she learned that the Chancellor Perth was one of these, "of whose integrity, piety, and devotion, she thought herself so fully persuaded, and to whom she was in many ways singularly obliged. In the midst of all the grief, fears, and tears, which this occasioned to her, she conceived some hope and comfort from that prediction and promise in Daniel xi. 35, "And some of them understanding shall fall, to try them, and to purge and make white, even to the time of the end, because it is for a time appointed."

"She herself was also attacked in several letters, but she, sanctifying the Lord God in her heart, gave an answer to every one who asked her a reason of the hope that was in her, with meekness and fear; by which it was soon found the attempt would take no effect, and therefore it was given over, to her great quiet and satisfaction."

"In August, 1687, hearing it recommended as a great help to a devout life,

to meditate some time every day on the sufferings of Jesus, she immediately resolved on the practice of it; and for the better performance of it, she divided the history of His Passion into seven periods, with proper meditations for each day of the week."

The events of 1688 produced fresh disturbance to her peace, which incited her to greater earnestness in prayer, both for the king whom she had once served so faithfully, and for the kingdom in its disquiet.

"When she heard of the king's departing to France, she bewailed his misfortune with abundance of tears, and earnestly prayed that God would sanctify the severity of that dispensation to him, and His wonderful success to the prince, that the one may not sin by despair, nor the other by presumption." She prayed for the safety of the Church to which she belonged, and to which she was inviolably attached.

She was not without private sorrows also: and among the heaviest was the death of her sister, Lady Newton, who had been to her through life the most attached friend, and was endeared to her by her many virtues, her calm and gentle temper, her sincere love to God and to His Church, and loyalty in principle and practice. The account of her sister's death came to her through her niece; and shortly after, Sir Henry Newton wrote a very kind letter, telling her, that for their former friendship, and in memory of his wife, he had resolved to cancel all her debts to him. This letter she received with a great sense of his kindness, and said, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead: the Lord give mercy unto him, for he oft refreshed me, and was not ashamed to own me under my greatest trials and misfortunes. The Lord grant he may find mercy in that great day of retribution, for Thou, my Lord, knowest very well in how many things he ministered unto me," &c.

The death of Sir George Mackenzie, a generous friend, whom she much valued, both on her own account, and for his public services, was a great grief to her; his only son had been near four years under her care, and having now recovered his health, was sent for by his mother, who in testimony of gratitude sent her a very noble present.

In December, 1692, her son returned to her after ten years' absence, much

broken in health by ill usage in prison, and by sickness which followed; his imprisonment is said to have been in London, upon his being taken in his way from Ireland into France, apparently in the service of King James. Whilst he was a prisoner, she used on his behalf the prayer which Solomon made for such a condition, 1 Kings viii. 46, &c. He remained at home only till September, 1693, and then went abroad again; and on the 21st of October she heard that, being violently tossed at sea for several days, he fell ill and died two days after he landed at the Brill, where he was honourably buried. She received the news in a truly Christian manner, saying, "O, God of all pity, look upon me in mercy, and support me under this sad stroke, that I may not offend Thee, nor sin against my own soul, nor do any thing to be an ill example to others."

"On this occasion she applied herself to her cordial in all troubles, meditation and prayer; and sadly regretted the want of that great ally of all spiritual and temporal troubles, the Holy Eucharist. She greatly delighted in frequent communion; and not having in Scotland that desirable occasion every month as in England, she endeavoured to make up that want by laying hold upon all opportunities which offered yearly, not only in her own parish, but in all the churches round about within three or four miles. She was much taken with a passage of De Sales upon Frequent Communion: and on every occasion when she approached the holy table, she was as serious in her preparation, as careful and devout, as if it were the first, or should be the last. She was exact in observing the several operations of God's Spirit on her soul; under its more liberal communications, her heart was so enlarged that no command seemed difficult, no cross too heavy, no part of His yoke grievous; but when these were withdrawn, she wrestled with deadness of heart; and what she wanted in joy, she had in humility and submission.

"Having found so great benefit by frequent communicating, her want of those blessed opportunities, since the deprivation of the ministers, (after the Revolution of 1688,) was more grievous to her, and her desire after that holy ordinance was increased, by a relation she heard of one dying under great fear, who had never communicated. On this occasion she remembered an advice of De Sales: 'When thou canst not have the

benefit of communicating really, communicate at least in heart, and spiritually, uniting thyself with an ardent desire to this quickening flesh of thy blessed Saviour,' which she resolved to follow; and accordingly, upon every first Sunday of the month she endeavoured spiritually to join with them who on those days remembered the love of Jesus, according to His appointment, and offered up themselves to His service."

The remainder of her debts lay heavy upon her; for as she felt her health to be breaking up and death approaching, it made her uneasy to think that any should be losers by her death. She was again advised to leave off her expensive charities, and acquiesced in the reasonableness of the advice, but found it difficult to follow: "she had retrenched the expense of her family as much as she could; and her own personal expense for food and clothing, ever since her widowhood, had very little exceeded what was absolutely necessary: but the true case was, that she could easily command less or more to relieve the poor, or serve the sick, and while she had it she could not deny it, whereas it required greater sums to pay off debts, which she could not command."

She wrote to a friend about a scheme for her relief; but finding from his answer that it was impracticable, she fixed her trust the more on God. "As a ball, when forcibly struck down, rebounds the higher, so what had beaten down her worldly hopes, raised her faith to a more steadfast persuasion, that God, who is the Comforter of those that are cast down, would still be her God and guide unto death; saying with the prophet Habakkuk, (iii. 17, 18,) 'Although the fig-tree shall not blossom,' &c.

"She had some time before fixed her meditations upon Phil. iv. 6, 7, and experimentally found the peace of God, which passeth all understanding, keeping her heart and mind, through Jesus Christ, from being disquieted by outward pressures.

"She was now eased of the charge of those children who had been committed to her care, so that she had nothing to disturb or divert her from a more entire enjoying of God, and herself in Him, but to find out some method for satisfying or securing such of her creditors as were yet unpaid: for this she sought the Lord earnestly, and consulted friends, and made many proposals, being willing to reduce herself to the greatest straits,

to her frame and temper that day, such was her disposition the week following.

"She was careful that all her family served the Lord; and when she wanted a chaplain, performed the offices of Morning and Evening worship herself, enjoining them private devotion; and to such as needed, she composed forms of prayer for their use."

"She was very moderate in her sentiments about disputable points, sadly regretting the divisions and animosities occasioned among Christians by them. Though she heartily approved the doctrine and worship of the Church of England, in which she blessed God that she had been initiated and educated, yet she complied with the customs and forms of the country where God had cast her lot, finding the essentials of religion the same in both." Being deprived of all her regular opportunities of communicating, by the deprivation of the Scotch Clergy in 1690, she communicated spiritually on those days on which she had been accustomed to receive the communion in church.

"She did heartily pity and pray for them who did separate and cause divisions; and though she was much displeased with their courses, as offensive to God, scandalous to religion, and an inlet of confusion and impiety, yet in all offices of charity and mercy she never made any difference, but, as she had opportunity, did good unto all, especially to them of the household of faith.

"She divided the twenty-four hours into three parts, allotting five for devotion, ten for necessary refreshment, nine for business; her hours of devotion were from five to seven in the morning, from one in the afternoon to two, from six to seven, and from nine to ten.

"This order she carefully observed; and if at any time she was diverted from observing the hours of devotion, she made it up from the other divisions; yet she did not confine her devotion to these stated hours; but all the day long, however employed, she endeavoured to keep up a spiritual frame; and in the nighttime, when she did awake, she was still with God, and had then her meditations, her songs and prayers.

"She was ever employed, either in doing or reaping good. In the summer season she vied with the bee or ant in gathering herbs, flowers, worms, snails, &c., for the still or limbeck, for the mortar or boiling pan, and was ordinarily then in a dress fitted for her still-house,

making preparations of extracted waters, spirits, ointments, conserves, powders, salves, &c., which she ministered every Wednesday to a multitude of poor infirm persons, besides what she daily sent abroad to persons of all ranks, who consulted her in their maladies.

"Notwithstanding of her many difficulties, she was generally of a cheerful temper, pleasant countenance, and always of an obliging behaviour, which proceeded from a pure heart, a good conscience, and unfeigned faith and charity.

"She was swift to hear, slow to speak, and when she spoke it was with grace, ever projecting to make others better by her converse, yet managing it in such a humble manner as if she designed rather to receive than to give instruction.

"She had a singular dexterity to divert and shuffle out unprofitable talking, and introduce serious discourse; which if she could not effect, she would then pleasantly converse with God and her own soul, in the midst of company, without discovering herself, or disturbing them.

"She was equally eminent both for the contemplative, active, or practical part of Christianity; contemplation had so spiritualized her mind, that almost every object suggested pious thoughts to her.

"For instance: one day, sitting alone in an arbour at Charleton, in a very stormy day, where the trees round about her cracked with the violence of the roaring wind, though she heard the noise and saw the effects of the storm, yet she enjoyed as serene a calm as if no storm had been in the air; upon which she reflected on the great peace and tranquillity of a good conscience, and the safety and security of being under the shadow of the Almighty. Ps. xlv. 1, and xci. 1.

"Observing a sheep feeding pleasantly among thorns, at a distance from the flock, she thought it an emblem of her own state; a stranger in a strange land, far from her nearest relatives, encompassed with difficulties, yet, through the mercy of God, finding a pleasant pasture, and enjoying a cheerful and undisturbed mind.

"Observing the long twigs of honey-suckles look withered-like, and yet at the top flourish with leaves and flowers, it raised her thoughts to admire the grace of God, which can put life in a withered stock and make it flourish.

"Beating sugar, her reflection was, how happy I, if the many strokes I have

met with did refine me, subdue every gross part, and make me wholly fit for my Master's use.

"Observing a pitcher while empty to float, but as it received water to sink, her reflection was, 'The more grace, the more humility.'

"Looking on a map, which she used as a screen, and observing many cross lines: if (thought she) the geographer had such skill to make all these cross lines concur to discover the usefulness of his art for the help and direction of navigators, how much more can the great Maker of the universe order all the most cross dispensations to be useful for our direction in our Christian journey, &c.

"Observing the bees sucking and working upon the flowers which grew at her husband's grave, her thoughts suggested to her, in imitation of them, to draw instruction from that monument of mortality.

"Looking on her own picture drawn at large with her sister, as two shepherdesses, the posture in which she found herself drawn, with her right elbow leaning on a rock, carelessly stretching forth her hand to a stream of water which gushed out of a grot, fell on her hand, and immediately fell off, this represented to her the hieroglyphic of her life: she had found earthly comforts unstable as water, and therefore not much to be regarded, but to be let come and go without concern; and her only support, under all the varieties of troubles and disappointments, had been her leaning on that Rock of Ages, whence she had sucked honey and oil to sweeten and soften all crosser dispensations, adding, 'The Lord liveth, and blessed be my Rock, and exalted be the God of the Rock of my Salvation.' 2 Sam. xxii. 47.

"When at Edinburgh, she saw represented in a picture the sad fate of De Witt, butchered by a mutinous rabble, who but a little before owned him for their tutelar angel; on which occasion she reflected on the mutability of all things, the inconstancy of a giddy multitude, the horrid cruelties to which men's passions lead them; and withal revered the unsearchable wisdom of God, who sometimes leaves the madness of the people without restraint, and brings the wise and mighty to contempt and misery.

"There was nothing of moment, either in public or private occurrences, that came to her notice, which she did not

make the subject of a serious meditation and reflection.

"These she was accustomed to write down after her private and family devotion, when her mind was in a more elevated frame, or else at such hours when her soul, being weary of secular affairs, desired a retreat from the world; or when the incumbrances thereof were pressing upon her; upon such like occasions she relieved, refreshed and recreated her spirits by holy meditations.

"This exercise she carried on with so great secrecy, that none knew of it; and it was but a few years before her death that she made known to some in whom she reposed great confidence, that she had written such books, being moved to make the discovery by hearing of several persons who died suddenly; yet she imparted this secret with bashfulness and reluctance, occasioned by her modesty and great humility."

These books were twenty-one in number, written between 1644, when she was in her 23d year, and 1699, the year in which she died, being then 78. They treat of a variety of subjects, all of a religious nature, many of them on passages or books of the Scriptures.

In the small volume of her Meditations to which her Life is prefixed, are contained, besides those upon the 25th Psalm, "Meditations and Prayers upon the first Week, with Observations on each Day's Creation, and Considerations on the Seven Capital Vices to be opposed, and their opposite Virtues to be studied and practised." These were written in 1663.

LADY JANE CHEYNE.

LADY JANE CAVENDISH was the eldest daughter of William, Marquis, afterwards Duke, of Newcastle, and was brought up in her infant years at Welbeck, the princely abode of her father. Her mother took much pains with her education, and she was the favourite of her grandmother, Lady Ogle.

"She had a naturally sweet and even disposition, which, being cultivated by good training, produced an even course of goodness. "Her soft yielding compliance, backed with magnanimity, was like polished marble, smooth and strong."

During her youth, she took much delight in her father's writings, and left a good stock of her own, for she loved to spend her leisure in writing pious meditations, as well as in reading good discourses. From her youth to her deathbed, she failed not of prayer thrice a day; or if her time was interfered with in the morning, or at noon, she failed not to make it up at night. Whilst her father was abroad, she and one of her sisters were in a house of his, garrisoned against the rebels, and after showing her courage and loyalty during the siege, she became a prisoner there upon the house being taken. The treatment received by her and her sister, was not such as might have seemed due to their rank and tender age; but upon the retaking of the house by the king's forces, she became petitioner, to save her jailer's life. Her troubles did not end here; her mother died soon after. Her father, to the surprise and sorrow of the king and of his friends, suddenly left England after his defeat at Marston Moor. He, as well as her brother, were banished and proscribed, their estates seized, and she was left to struggle with all her distresses. The losses of the Marquis were reckoned, together with the sums that he had spent in the king's service, at more than £700,000. When the fifths were allowed to those whose estates had been seized, Lady Jane became a solicitor for her father and brothers, with much difficulty obtaining pardon for their lives; and when she found that all she could obtain was not enough for her father's support in his exile, she sold her own plate and jewels given her by her father and grandmother, and sent over the money to him.

Her filial duty in this instance was afterwards made known by Margaret Lucas, whom the marquis married abroad. This lady having had an excellent education, devoted her life in a great measure to literary pursuits, combined with which, she imbibed unvarying loyalty from her family. She was maid of honour to Queen Henrietta, and attended her when she left England. At Paris, she met with the Marquis of Newcastle, and was married to him in 1645, after which time they lived in such a manner as might best suit his ruined fortunes, residing chiefly at Antwerp. Their literary employments were their chief amusement; but she was obliged at one time to come over to England, to try to procure some grant for the Marquis out

of his estates: in this attempt she was unsuccessful, but received liberal assistance from her own and her husband's relations, with which supply she returned to him, and they lived abroad till the Restoration. They survived it many years, both living to a great age. Her compositions in prose and verse were very numerous; and after her return to England with her husband, they lived chiefly in retirement on his estates.

The Marchioness also related of Lady Jane that she would not engage herself in marriage till she had obtained permission from her intended husband to send over to her father a considerable share of her own fortune; which afterwards, on being restored to his estates, he repaid.

In deciding upon her marriage, which her father's absence left to her own choice, though not without his consent sanctioning it, she resolved to enter into no family which had ill-treated her king and her father, however advantageous might be the offer. But she accepted of Mr. Charles Cheyne, or Cheney, a gentleman of ancient family, in whose principles she could trust; nor did her expectations deceive her, for she lived happily with him at Chelsea for nearly fifteen years, employing herself in charitable works, working with her needle when not busied with her books and writing, and continuing her religious course, in which she loved to observe the facts of the Church, as far as the tenderness of her constitution permitted. If she had any quarrel with the place, it was from the multitude of formal visits which she could not avoid receiving from London and returning.

In her last sickness, her sufferings were not often severe, and she was spared what she naturally dreaded—extreme pain; for during the fits which came upon her, her senses were lost for the time; in her intervals of speech, she used it mostly in devotion, and in many gentle, cheerful, and obliging expressions to her husband, children, doctors, and other her mournful attendants.

In the three weeks' interval, during which there were good hopes of her recovery, "she used often to say, that though she resigned herself wholly to the wise disposal of a good God, yet she, being in expectation of being called away in her first fits, looked upon her recovery as a gracious kind of disappointment (these were her own words) by God Almighty. This she did, (she

said,) not out of discontent at her sickness, which she thankfully acknowledged was tolerably easy, but (as having conquered the world, and being now in her passage to a better) out of her intuition of a glorious crown, that, she trusted, awaited her in heaven."

"Now was the time, when all the powers of her soul, all her virtues and graces, were summoned together with united force, to make up the complement of her devotions; wherein she professed, to the equal comfort and grief of those that heard her, her confidence in God, her patient submission to Him, her holy resignation, her indifference to life, and her preparedness to die; of which, amongst many others, there were two remarkable instances: one to a reverend father of our Church, whom she told with great unconcernedness, as he was discoursing piously to her, that she was not afraid to die; not that she had or feared any trouble or discontent here, but that she might enjoy the blessings of that better world; the other, to her sad and afflicted husband, whom, as he was at her bedside praying to God that He would restore her again to health, that she might live and glorify Him, when those that went down into the pit could not praise Him, she stopped him in his prayer, and with a comfortable look and strong voice (though a great difficulty of speech had some time before possessed her) said, 'She would glorify God, whether she lived or died;' and then recommended her children to his care.

"These dear children of hers, as she often had in health, so she did now more frequently in her sickness, instruct, charging them to apply themselves much to reading; especially to be diligent in constant prayers to God, to be observant to their dear father, and transferring that obedience they had to herself upon him, to pay him now a double duty, and to be entirely loving to one another: then, and not else, they might assure themselves of all good things from God and their father; further enjoining them to be respectful to those that had the charge of them, and ever to give ear to their just and virtuous advices, and carefully to decline the company of vain and impertinent persons.

"As it was her only trouble, in all her sickness, that her indisposition made her incapable of giving that attendance to the offices of religion, praying, meditating, reading, as she used to do; so, in

the close, it was the great affliction of all about her, and that which of any thing she herself showed most sense of, that her speech failed her; upon the loss of which, she had no other means of expressing those pious ejaculations she in her last sickness incessantly poured forth; but by sighs, and eyes and hands lifted up to heaven, whither we may presume she is gone, to increase the number of saints, whom the Church this day commemorates, and to enter into the joy of her Saviour."

Her funeral sermon was preached at Chelsea, on All Saints' Day, 1669, by Dr. Adam Littleton. She died in her forty-eighth year, leaving three children, one of whom died soon after, and was buried with her; as was also her husband, about thirty years afterwards, being then Viscount Newhaven.

LADY ELIZABETH CAVENDISH, sister to Lady Jane, was married to the Earl of Bridgwater, and is thus mentioned in his epitaph:

"Here lies interred, John, Earl of Bridgwater, Viscount Brackley, &c.

Who desired no other memorial of him, but only this: that having (in the nineteenth year of his age) married the Lady Elizabeth Cavendish, daughter to the then Earl, since Marquis, and after that Duke of Newcastle; he did enjoy (almost twenty-two years) all the happiness that a man could receive in the sweet society of the best of wives, till it pleased God, in the forty-fourth year of his age, to change his great felicity into as great misery, by depriving him of his truly loving and entirely beloved wife, who was all his worldly bliss. After which time, humbly submitting to, and waiting on the will and pleasure of the Almighty, he did sorrowfully wear out twenty-three years, four months, and twelve days, and then, on the twenty-sixth day of October, in the year of our Lord 1686, and in the sixty-fourth year of his own age, yielded up his soul into the merciful hand of God, who gave it. 'Though He slay me, yet will I trust in Him.'—Job xiii. 15."

This Earl of Bridgwater is highly spoken of by Sir Henry Chauncey, who knew him well, and gave a character of him in his History of Hertfordshire, in which he especially mentions his loyalty to the Church of England and to the king. He was buried by his Countess,

for whom he made an inscription of greater length than that for himself, enumerating her children by name, and proceeding in the highest strain of panegyric, in which mention is made of her religious and charitable virtues, as well as of her other excellencies.

CHARLOTTE COUNTESS OF DERBY.

CHARLOTTE DE LA TREMOUILLE, Countess of Derby, cannot be omitted among the records of such women as showed their loyalty in this time of trouble; her defence of her husband's house during his absence has rendered her one of the most celebrated among Royalist ladies. Of the other circumstances of her life, little is known; she was the third daughter of Claude, Duke de la Tremouille and Prince of Talmont, a peer of France, and his wife, Charlotte, daughter to William, the first Prince of Orange, and must have been therefore related to the Prince of Orange who became King Charles's son-in-law. She was married when very young to James Stanley, seventh Earl of Derby; and whilst her after-life proved her devotion to her husband and to her adopted country, it would seem also to prove that she had become faithfully attached to the English Church.

At the time of their marriage, her husband was known by the title of Lord Strange, and most of his time was spent in the Isle of Man, where his father exercised a regal power, or upon the large estates possessed by their family in Lancashire. His father had been dead only a few weeks, when he was called from his peaceful residence at Latham, to join the king at York; he was among the first and most zealous in supporting the royal cause, though he underwent much disappointment and vexation, from the change of plans, by which the king's standard was set up at Nottingham, rather than, as first intended, at Warrington. In spite, however, of the discouragement which this occasioned him, the Earl of Derby made great efforts to secure Lancashire to the king, and failing in these, he proceeded to fortify his house at Latham. Whilst he was thus

employed, he received intelligence that the rebels had planned an attack upon the Isle of Man, and immediately sailed thither, leaving the completion of his works at Latham, and its defence, to his countess.

The enemy, expecting little resistance on her part, speedily prepared to attack it. She meantime provided herself with men, arms, and ammunition, using all possible secrecy and diligence, and finding the men generally raw and undisciplined, she caused them to be trained by several captains, all being placed under the command of Captain Farmer, whom she made the major of her garrison, whilst she kept to herself the supreme control. So secretly had her preparations been made, that the enemy had advanced within two miles of the house before they were aware of any opposition being offered, beyond that of her own servants. "Upon Feb. 28th, 1644, there came to her a trumpet from Sir Thomas Fairfax, and with him a person of quality, to desire a conference with her. Whereupon Sir Thomas, and some gentlemen with him, being admitted, the soldiers of that her garrison, were disposed in such a manner as might best advance the appearance and opinion both of their numbers and discipline. Their commission being to require the delivery of the house, they offered her an honourable and safe removal, with her children, servants, and goods, (arms and cannon excepted,) to her own house at Knowsley; also a protection to reside there free from any molestation, and the one half of her lord's estate in England, for the support of herself and children. Whereunto she answered, that she was under a double trust, of faith to her husband, and allegiance to her sovereign, and that without their leave, she could not give it up, desiring, therefore, a month's time for her answer. Which being denied, she told them that she hoped they would excuse her if she preserved her honour and obedience, though in her own ruin. Hereupon Sir Thomas Fairfax departed; and upon the question, whether they should proceed by storm or siege, he gave his opinion for the latter," which advice was promoted by a stratagem of one of the garrison.

About fourteen days after the first conference, there came another summons, calling upon her to surrender immediately; but the trumpet was sent away with this short answer, that the countess had not yet forgotten what she

owed to the Church of England, to her prince, and to her lord, and that till she had either lost her honour or her life, she would defend that place. Upon this, Fairfax gave orders to begin the siege in form, but being sent upon another service, he left the management of it to Colonel Peter Egerton and Major Morgan.

"As to the situation of Latham House, it stands upon a flat boggy ground, encompassed with a wall of two yards thick, without which is a moat of eight yards wide, and two yards deep, upon the bank of which moat, betwixt the wall and the graff, was a strong palisade throughout. Upon the walls were also nine towers flanking them, and on each tower six pieces of ordnance, which played three one way, and three another. Besides these, there was in the middle of the house a high tower, called the Eagle Tower. The gate-house also, being a strong and lofty building, stood at the entrance of the first court. Upon the top of all which towers stood the choicest marksmen, (keepers, fowlers, and the like,) who shrewdly galled the enemy, and cut off divers of their officers in the trenches."

In order to disturb the approaches of the enemy while they were working on their line of circumvallation, the countess ordered a sally of two hundred men, commanded by Major Farmer, who, on March 12th, drove them from their trenches to their rear guard, killed about sixty men, and took some prisoners, with the loss only of two of his men. Upon this the assailants doubled their guards, and drew their line at a greater distance; they afterwards ran a deep trench near the moat, where they raised a strong battery, and planted on it a mortar-piece, which cast stones and grenades of sixteen inches diameter. The first of these grenades fell close to the table where the countess, her children, and the officers, were all at dinner; it shivered the room, but hurt no one. They resolved to make another sally in order to take that mortar, and, after some resistance, they succeeded in seizing all the works of the besiegers, nailing and overturning all their cannon, rolling them into the moat, and carrying the mortar into the house. Continuing masters of the enemy's works and trenches, all that day they endeavoured to fill them up and destroy them as much as might be, "at which time the countess went not only out of the gates, but some-

times very near the trenches. Whose piety was such that she constantly practised to begin all those actions with public prayers, and to close them with thanksgivings. This successful assault happened on April 26th, being the very day appointed by the enemy for a fierce assault, with orders to put every one to the sword.

"It took the enemy at least five or six days' time to repair their works, and in that space they were twice dislodged and scattered by other vigorous sallies. These disasters gave Colonel Rigby (a malicious enemy to the Earl of Derby) a colour of laying the fault on Colonel Peter Egerton, whereby he got a commission for himself to command in chief, after which he would not permit so much as a midwife to pass into the house, unto a gentlewoman there in travail, and in a fortnight's space carried on his work without much trouble, for want of powder in the house. But that defect being supplied by another sally, the countess proposed a fresh assault upon all their trenches, which being accordingly agreed on, Rawsthorne had command of the forlorn, Farmer of the battle, and Chisenhale of the reserve, who behaving themselves with their wonted bravery, beat the enemy from their works, cleared the trenches, nailed their great guns, and killed a hundred of their men, with the loss only of three, and five or six wounded.

"Hereupon after a month's siege, and the loss of about two thousand men, (by their own confession,) Rigby sent the countess a huffing summons. To which she returned this answer, 'Tell that insolent rebel Rigby, that if he presume to send another summons within this place, I will have the messenger hanged up at the gates.'"

The garrison however was now reduced to the greatest distress; their ammunition and their corn were spent, and they had killed for food nearly all their horses. The earl hearing of their distress, hastened from the Isle of Man to beg assistance from the king; upon which, orders were given that Prince Rupert should take Lancashire in his way to York; but no sooner did Colonel Rigby hear that the prince had entered the county than he raised the siege, on May 27th, 1644, and marched to Bolton, to which place Prince Rupert followed him, and took the town, sending all the colours that fell into his hands to the countess at Latham. He spent several

days with her at the house soon afterwards, and left directions for repairing and fortifying it, leaving its command, at her desire, to Captain Edward Rawsthorne, whom he made colonel of a foot regiment, and left her troops of horse for its defence. By Captain Rawsthorne the house was stoutly defended for full two years more in a second siege, but at last by the king's orders he delivered it up, having cost the enemy no less than six thousand men, and the garrison about four hundred, it being one of the last places in the kingdom which held out for the king. When Prince Rupert had provided for the defence of Latham, the earl returned to the Isle of Man, where his presence was greatly needed, taking with him his wife and children; but some of his children whom he sent over into England were soon afterwards seized and imprisoned by orders from the House of Commons; it was offered to restore them to him, and allow him peaceable possession of his whole estates, if he would deliver the island into their hands. In answer to this proposal he wrote the well-known letter to Ireton.

He remained in the Isle of Man till 1651, when Charles II. summoned him to his assistance, and after fighting with his usual valour at the battle of Worcester, he directed the king to a place of safe concealment, and parting from him, hastened towards his own country, but was attacked by a party of the enemy, to whom he surrendered under promise of quarter. The parliament, however, sent down a commission to try him, and he was sentenced to death. Before he was beheaded he wrote a farewell letter from Chester to his wife, and to his three children, who were with her.

My dear Heart,

"I have heretofore sent you comfortable lines, but, alas! I have now no word of comfort, saving to our last and best Refuge, which is Almighty God, to whose will we must submit; and when we consider how he hath disposed of these nations and the government thereof, we have no more to do but to lay our hands upon our mouths, judging ourselves, and acknowledging our sins, joined with others, to have been the cause of these miseries, and to call on him with tears for mercy.

"The governor of this place, Colonel Duckenfield, is general of the forces which are now going against the Isle of

Man; and, however you might do for the present, in time it would be a grievous and troublesome thing to resist, especially those that at this hour command the three nations; wherefore my advice, notwithstanding my great affection to that place, is, that you would make conditions for yourself and servants, and children, and people there, and such as came over with me, to the end you may get to some place of rest, where you may not be concerned in war, and taking thought of your poor children, you may in some sort provide for them: thus prepare yourself to come to your friends above, in that blessed place where bliss is, and no mingling of opinion.

"I conjure you, my dearest Heart, by all those graces that God hath given you, that you exercise your patience in this great and strange trial. If harm come to you, then I am dead indeed; and until then I shall live in you, who are truly the best part of myself. When there is no such as I in being, then look upon yourself and my poor children; then take comfort, and God will bless you. I acknowledge the great goodness of God to have given me such a wife as you—so great an honour to my family—so excellent a companion to me—so pious—so much of all that can be said of good, I must confess it impossible to say enough thereof. I ask God pardon with all my soul that I have not been enough thankful for so great a benefit; and where I have done any thing at any time that might justly offend you, with joined hands I also ask your pardon. I have no more to say to you at this time than my prayers for the Almighty's blessing to you, my dear Mall, and Ned, and Billy. Amen, sweet Jesus!"

To Lady Mary Stanley, Edward and William Stanley.

Chester, Oct. 13th, 1651.

"Dear Mall, my Ned, and Billy,

"I remember well how sad you were to part with me; but now, I fear, your sorrow will be greatly increased to be informed that you can never see me more in this world: but I charge you all to strive against too great a sorrow; you are all of you of that temper that it would do you much harm; and my desires and prayers to God are, that you may have a happy life; let it be as holy a life as you can, and as little sinful as you can avoid or prevent.

"I can well now give you that counsel, having in myself, at this time, so great sense of the vanities of my life, which fill my soul with sorrow; yet, I rejoice to remember, that when I have blest God with pious devotion, it has been most delightful to my soul, and must be my eternal happiness.

Love the archdeacon—he will give you good precepts. Obey your mother with cheerfulness, and grieve her not, for she is your example, your nurse, your counsellor, your all under God; there never was, nor never can be, a more deserving person.

"I am called away, and this is the last time I shall write to you. The Lord my God bless you, and guard you from all evil! So prays your father at this time, whose sorrow is inexorable to part with Mall, Neddy, and Billy. Remember

"DERRY."

At Bolton, shortly before his execution, he had his farewell interview with his son, Lord Strange, whom he publicly charged to be dutiful to his sad mother, affectionate to his distressed brothers and sisters, and studious of the peace of his country; "But especially," said he, "Son, I charge you upon my blessing, and upon the blessings you expect from God, to be ever dutiful to your distressed mother, ever obedient to her commands, and ever tender how you in any thing grieve or offend her. She is a person well known to the most eminent personages of England, France, Germany, and Holland; noted for piety, prudence, and all honourable virtues; and certainly the more you are obedient unto her, the more you will increase in favour with God and man."

His affectionate remembrance of his wife and children to the last is shown in the narrative of his death written by Mr. Bagaley, one of his gentlemen, who was allowed to attend him to the scaffold.*

The countess, on hearing of her husband's death, retired into Castle Rushen, where she resolved to defend herself to the last extremity. She was however prevented from fulfilling this resolution by the conduct of William Christian, a native of the island, who with his family had been formerly opposed to the earl in some of his measures of government;

immediately after his death Christian communicated with Colonel Duckenfield, when he came with several armed vessels to invade the island, and upon the agreement made with him by Christian and his party, it was surrendered into his hands. The countess was detained in prison with those of her children who were with her, where they are said to have suffered great want, and to have been relieved by assistance sent from their friends.

In September, 1662, William Christian was brought to a trial in the Isle of Man upon a mandate issued by Charles, then Earl of Derby, and being found guilty of betraying the island to the Commonwealth's men, he was shot in the month of January following. It appears that the English government did not allow the extent of power which enabled the Earl of Derby, as Lord of Man, to execute a sentence of death, and that he was in consequence sentenced to pay a heavy fine. This history, commonly known by its being alluded to in *Peveril of the Peak*, has led to an impression of revengeful feeling on the part of the widowed countess, most distant from the last wishes of her husband, or from the character which he attributed to her; but there appears no evidence that Christian's death was other than an action supposed to be a just and legal punishment by those who decided upon it, nor that the countess had any part in the matter, since her son would seem to have been at that time of an age to act for himself. In 1658 he fought on the king's part; after the restoration he was appointed Lord Lieutenant of Lancashire, and in the proceedings against Christian her name is only mentioned with reference to his having betrayed her to her enemies, not as if she took any part in accusing or condemning him.

It does not appear whether her two daughters, Katharine and Amelia, who were in England at the time of their father's death, were with her before the Restoration. In the three years during which she survived it, she lived at Knowsly Hall, in Lancashire, and was buried with her husband, at Ormskirk, in the same county, in March, 1663. Her three daughters were married to the Earl of Strafford, the Marquis of Dorchester, and the Earl of Athol.

Her eldest son Charles married DOROTHEA HELENA KIRKHOVEN, whose father appears to have been a native of

* See Bagaley's Narrative at the end of the Life.

Holland, but her mother was Countess of Chesterfield. A funeral sermon in memory of this lady is preserved, in which she is described as having practised the duties of a member of the English Church, regularly attending the common prayer in her family as well as diligent in her private devotions, a constant communicant, and remarkable for her charitable attention to the poor, and for her domestic virtues. The Sunday before her death she desired to partake of the Lord's Supper, which she did, with quiet and humble devotion; and enjoying the use of her reason to the last moment, she joined fervently in the prayers appointed for the Visitation of the Sick: when she embraced her son for the last time, she exerted her whole strength in saying, "Fear God." She outlived her husband thirty-one years, and was buried with him at Ormskirk, in 1703.

Narrative of Lord Derby's death, by Mr. Bagaley.

"Upon Monday, October 13th, 1651, my lord procured me liberty to wait upon him, having been close prisoner ten days. He told me the night before, Mr. Slater, Colonel Duckenfield's chaplain, had been with him from the governor, to persuade his lordship, that they were confident his life was in no danger; but his lordship told me he heard him patiently, but did not believe him; for, says he, 'I was resolved not to be deceived with the vain hopes of this fading world.' After we had talked a quarter of an hour, he discoursed his own commands to me, in order to my journey to the Isle of Man; as to his consent to my lady, to deliver it on those articles his lordship had signed. With many affectionate protestations of his honour and respect of my lady, both for her birth and goodness as a wife, and much tenderness of his children there.

"Then immediately came in one Lieutenant Smith, a rude fellow, and with his hat on; he told my lord he came from Colonel Duckenfield, the governor, to tell his lordship he must be ready for his journey to Bolton. My lord replied, 'When would you have me to go?'

"'To-morrow, about six in the morning,' said Smith.

"'Well,' said my lord, 'commend me to the governor, and tell him, by that time I will be ready.'

"Then Smith said, 'Doth your lordship know any friend or servant that would do the thing that your lordship knows of?'

"My lord replied, 'What do you mean? would you have me find one to cut off my head?'

"Smith said, 'Yes, my lord, if you could have a friend.'

"My lord said, 'Nay, sir, if those men that would have my head will not find one to cut it off, let it stand where it is. I thank God, my life has not been so bad that I should be instrumental to deprive myself of it, though He has been so merciful to me, as to be well-resolved against the worst terrors of death. And for me and my servants, our ways have been to prosecute a just war by honourable and just means, and not by these ways of blood, which to you is a trade.'

"Then Smith went out and called me to him, and repeated his discourses and desires to me. I only told him, my lord had given him an answer. At my coming in again, my lord called for pen and ink, and writ his last letter to my lady, to my Lady Mary, and his sons, in the Isle of Man. And in the meantime Monsieur Paul Moreau, a servant of my lord's, went and bought all the rings he could get, and lapped them up in several papers, and writ within them, and made me superscribe them to all his children and servants. The rest of the day, being Monday, he spent with my Lord Strange, my Lady Katharine, and my Lady Amelia. At night, about six, I came to him again, when the ladies were to go away. And as we were walking, and my lord telling me he would receive the Sacrament next morning, on Wednesday morning both, in came the aforesaid Smith, and said, 'My lord, the governor desires you will be ready to go in the morning, by seven o'clock.'

"My lord replied, 'Lieutenant, pray tell the governor, I shall not have occasion to go so early; by nine o'clock will serve my turn, and by that time I will be ready: if he has not earnestest occasions, he may take his own hour.'

"That night I staid, and at supper my lord was exceeding cheerful and well-composed; he drank to Sir Timothy Featherstone, (who was a gentleman that suffered at Chester a week after in the same cause,) and said, 'Sir, be of good comfort, I go willingly before you, and God hath so strengthened me,

that you shall hear (by his assistance) that I shall so submit, both as a Christian and a soldier, as to be both a comfort and an example to you.'

"Then he often remembered my Lady Mary, with my lady his wife, and his sons, and drank to me and to all his servants, especially Andrew Broom; and said, he hoped that they that loved him would never forsake his wife and children, and he doubted not but God would be a father to them, and provide for them after his death.

"In the morning my lord delivered to me the letters for the island, and said, 'Here, Bagaley, deliver these with my tender affections to my dear wife, and sweet children, which shall continue with my prayers for them to the last minute of my life. I have instructed you as to all things for your journey. But as to that sad part of it, (as to them,) I can say nothing. Silence and your own looks will best tell your message. The great God of heaven direct you, and prosper and comfort them in this their great affliction.'

"Then his lordship took leave of Sir Timothy Featherstone, much in the same words as overnight. When he came to the Castle-gate, Mr. Crossin and three other gentlemen, who were condemned, came out of the dungeon (at my lord's request to the marshal) and kissed his hand, and wept to take their leave. My lord said, 'God bless and keep you, I hope my blood will satisfy for all that were with me, and you will in a short time be at liberty; but if the cruelty of these men will not end there, be of good comfort, God will strengthen you, to endure to the last, as He has done me. For you shall hear I die like a Christian, a man, and a soldier, and an obedient subject to the most just and virtuous prince this day living in the world!'

"After we were out of town, the people weeping, my lord, with an humble behaviour and noble courage, about half a mile off, took leave of them; then of my Lady Katharine and Amelia, upon his knees by the coach-side (alighting for that end from his horse) and there prayed for them, and saluted them, and so parted. This was the saddest hour I ever saw, so much tenderness and affection on both sides.

"That night, Tuesday, October 14th, 1651, we came to Leigh, but in the way thither, his lordship, as we rode along, called me to him, and bid me, when I

should come into the Isle of Man, to commend me to the archdeacon there, and tell him he well remembered the several discourses that had passed between them there, concerning death, and the manner of it; that he had often said the thoughts of death could not trouble him in fight, or with a sword in his hand, but he feared it would something startle him, tamely to submit to a blow on the scaffold. 'But,' said his lordship, 'Tell the archdeacon from me, that I do now find in myself an absolute change as to that opinion; for I do bless God for it, who hath put this comfort and courage into my soul, that I can as willingly now lay down my head upon the block, as ever I did upon a pillow.'

"My lord supped a competent meal, saying he would imitate his Saviour: a supper should be his last act in this world, and indeed his Saviour's own supper before he came to his Cross, which would be to-morrow. At night when he laid him down upon the right side, with his hand under his face, he said, 'Methinks I lie like a monument, in a church, and to-morrow I shall really be so.'

"As soon as he rose in the morning, he put on a fresh shirt, and then said, 'This shall be my winding sheet, for this was constantly my meditation in this action. See,' said he to Mr. Paul, 'that it be not taken away from me, for I will be buried in it.'

"Then he called for my Lord Strange to put on his order, and said, 'Charles, once this day I will send it to you again by Bagaley; pray return it to our gracious sovereign, when you shall be so happy as to see him; and say, I sent it in all humility and gratitude, as I received it, spotless and free from any stain, according to the honourable example of my ancestors.'

"Then we went to prayer, and my lord commanded Mr. Greenhaugh to read the Decalogue, and at the end of every commandment made his confession, and then received absolution and the sacrament; after which, and prayers ended, he called for pen and ink, and wrote his last speech, also a note to Sir E. S.

"When we were ready to go, he drank a cup of beer to my lady, and Lady Mary, and Masters, and Mr. Archdeacon, and all his friends in the island; and bid me remember him to them, and tell the Archdeacon he said the old grace he always used, &c. Then he would have walked into the church, and seen Mr.

Tildesley's grave, but he was not permitted, nor to ride that day upon his own horse; but they put him on a little nag, saying they were fearful the people would rescue his lordship.

"As we were going in the middle way to Bolton, the wind came easterly, which my lord perceived, and said to me, 'Bagaley, there is a great difference between you and me now, for I know where I shall rest to-night, in Wigan, with the prayers and tears of that poor people; and every alteration moves you of this world, for you must leave me to go to my wife and children in the Isle of Man, and are uncertain where you shall be; but do not leave me until you see me buried, which shall be as I have told you.'"

Some remarkable passages to my lord's going to the scaffold, and his being upon it, with his last speech and dying words.

"Betwixt twelve and one o'clock on Wednesday, October 15th, the Earl of Derby came to Bolton, guarded with two troops of horse, and a company of foot; the people weeping and praying all the way he went, even from the castle, his prison at Chester, to the scaffold at Bolton, where his soul was freed from the prison of his body. His lordship being to go to a house in Bolton, near the cross, where the scaffold was raised, and passing by, he said, 'This must be my cross.' And so going into a chamber with some friends and servants, had time courteously allowed him by the commander in chief, till three o'clock that day, the scaffold not being ready; by reason the people in the town refused to strike a nail in it, or to give them any assistance; many of them saying, that since these wars, they have had many and great losses, but none like this, it being the greatest that ever befel them, that the Earl of Derby should lose his life there, and in such a manner. His lordship, as I told you, having till three o'clock allowed him, I spent that time with those who were with him, in praying with them, and telling them how he had lived, and how he had prepared to die, how he feared it not, and how the Lord had strengthened him and comforted him against the terrors of death; and after such like words, he desired them to pray with him again; and after that, giving some good instructions to his son,

Lord Strange, he desired to be in private, where we left him with his God, where he continued upon his knees a good while in prayer. Then called for us again, telling how willing he was to die and part with this world; and that the fear of death was never any great trouble to him, never since his imprisonment, though he had still two soldiers with him night and day in the chamber. Only the care he had of his wife and children, and the fear what would become of them, was often in his thoughts. But now he was satisfied that God would be a husband and a father to them, into whose hands he committed them; and so, taking leave of his son, and blessing him, he called for the officer, and told him he was ready. At his going towards the scaffold, the people prayed and cried, and cried and prayed. His lordship, with a courteous humbleness, said, 'Good people, I thank you all; I beseech you pray for me to the last. The God of heaven bless you, the Son of God bless you, and God the Holy Ghost fill you with comfort.' And so coming near the scaffold, he laid his hand on the ladder, saying, 'I am not afraid to go up here, though I am to die there;' and so he kissed it, and went up, and walking a while upon the scaffold, settled himself at the east end of it, and made his address to the people thus, viz.:

"I come, and am content to die in this town, where I endeavoured to come the last time I was in Lancashire, and to a place where I persuaded myself to be welcome, in regard the people thereof have reason to be satisfied in my love and affection to them; and that now they understand sufficiently. I am no man of blood, as some have falsely slandered me, especially in the killing of a captain in this town; whose death is now declared on oath, so as the time and place now appears under the hand of a Master in Chancery, besides the several attestations of a gentleman of honour in the kingdom, who was in the fight in this town, and of others of good report, both in the town and country; and I am confident there are some in this place who can witness my mercy and care, for sparing many men's lives that day.

"As for my crime, (as some are pleased to call it,) to come into this country with the king, I hope it deserves a better name; for I did it in obedience to his call, whom I hold myself obliged to obey, according to the protestation I took in Parliament in his father's time.

I confess I love monarchy, and I love my master, Charles, the second of that name, whom I myself proclaimed in this country to be king. The Lord bless him and preserve him; I assure you he is the most godly, virtuous, valiant, and most discreet king that I know lives this day; and I wish so much happiness to this people after my death, that he may enjoy his right, and then they cannot want their rights. I profess here, in the presence of God, I always fought for peace; and I had no other reason, for I wanted neither means nor honours, nor did I seek to enlarge either. By my king's predecessors, mine were raised to a high condition, it is well known to the country; and it is as well known, that by his enemies I am condemned to suffer by new and unknown laws. The Lord send us our king again, and our old laws again, and the Lord send us our religion again.

"As for that which is practised now, it has no name; and methinks there is more talk of religion, than any good effects of it.

"Truly, to me it seems I die for God, the king, and the laws; and this makes me not ashamed of my life, nor afraid of my death."

"At which words, 'the king and laws,' a trooper cried, 'We have no king, and we will have no lords.' Then some sudden fear of mutiny fell among the soldiers, and his lordship was interrupted, which some of the officers were troubled at, and his friends much grieved, his lordship having freedom of speech promised him. His lordship, seeing the troopers scattered in the streets, cutting and slashing the people with their swords, said, 'What's the matter, gentlemen? Where's the guilt? I fly not, and here is none to pursue you.' Then his lordship, perceiving he might not speak freely, turned himself to his servant, and gave him his paper, and commanded him to let the world know what he had to say, had he not been disturbed; which is as follows, as it was in my lord's paper, under his own hand:

"My sentence (upon which I am brought hither) was by a Council of War; nothing in the captain's case alleged against me; which Council I had reason to expect would have justified my plea for quarter, that being an ancient and honourable plea amongst soldiers, and not violated (that I know of) till this time, that I am made the first suffering precedent, in this case. I wish

no other to suffer in the like case. Now I must die, and am ready to die, I thank my God with a good conscience, without any malice, on any ground whatever; though others would not find mercy upon me, upon just and fair grounds; so my Saviour prayed for His enemies, and so do I for mine.

"As for my faith and my religion, thus much I have at this time to say: I profess my faith to be in Jesus Christ, who died for me, from whom I look for my salvation; that is, through His only merit and sufferings. And I die a dutiful son of the Church of England, as it was established in my late Master's time and reign, and is yet professed in the Isle of Man, which is no little comfort to me.

"I thank my God for the quiet of my conscience at this time, and the assurance of those joys that are prepared for those that fear Him. Good people, pray for me; I do for you. The God of heaven bless you all, and send you peace; that God, that is truth itself, give you grace, and peace, and truth. Amen."

"Presently, after the uproar was ceased, his lordship, walking to the scaffold, called for the headsmen, and asked to see the axe, saying, 'Come, friend, give it me into my hand; I'll neither hurt it nor thee, and it cannot hurt me; I am not afraid of it;' but kissed it, and so gave it to the headsmen again. Then asked for the block, which was not ready, and turned his eyes and said, 'How long, Lord, how long!' Then putting his hand in his pocket, gave him two pieces of gold, saying, 'This is all I have; take it, and do thy work well. And when I am upon the block, and lift up my hand, then do your work; but I doubt your coat is too burly, (being of great black shag,) it will hinder you, or trouble you.' Some, standing by, bid him ask his lordship's forgiveness; but he was either too sullen or too slow, for his lordship forgave him before he asked him. And so passing to the other end of the scaffold, where his coffin lay, spying one of his chaplains on horseback among the troopers, said, 'Sir, remember me to your brothers and friends; you see I am ready, and the block is not ready; but when I am got into my chamber, as I shall not be long out of it, (pointing to his coffin,) I shall be at rest, and not troubled with such a guard and noise as I have been;' and so turning himself again, he saw the block, and asked if it was ready, and so going to the place

where he began his speech, said, 'Good people, I thank you for your prayers and for your tears. I have heard the one, and seen the other; and our God sees and hears both. Now the God of heaven bless you all. Amen.' And so bowing, turned himself towards the block, and then looking towards the church, his lordship caused the block to be turned, and laid that ways, saying, 'I will look towards the Sanctuary which is above for ever.' Then, having his doublet off, he asked, 'How must I lie? Will any one show me? I never yet saw any man's head cut off; but I will try how it fits.' And so laying him down, and stretching himself upon it, he rose again, and caused it to be a little removed, and standing up, and looking towards the headsman, said, 'Remember what I told you: when I lift up my hands, then do your work.'

"And looking at his friends about him, bowing said, 'The Lord be with you all; pray for me.' And so kneeling on his knees, made a short and private prayer, ending with the Lord's Prayer. And so bowing himself again, said, 'The Lord bless my wife and children; the Lord bless us all.' So laying his neck upon the block, and his arms stretched out, he said these words aloud:—

"'Blessed be God's glorious name for ever and ever. Amen.'

"'Let the whole earth be filled with His glory. Amen.'

"And then lifting up his hands, was ready to give up the ghost; but the executioner, not well observing, was too slow. So his lordship rose again, saying, (to the headsman,) 'What have I done that I die not? Why do not you your work? Well, I will lay myself down once again in peace, and I hope I shall enjoy everlasting peace.' So he laid himself down again, with his neck to the block, and his arms stretched out, saying the same words: 'Blessed be God's glorious name for ever and ever. Amen. Let the whole earth be filled with His glory. Amen.'

"And then lifting up his hands, the executioner did his work, and no manner of noise was then heard but sighs and sobb."

ANNE CLIFFORD,

COUNTESS OF

DORSET, PEMBROKE, AND
MONTGOMERY.

THE name of ANNE CLIFFORD must find its place in any enumeration of loyal Churchwomen; and the history of her widowhood will fall within the scope of these notices; though of her long life, extending through some part of four reigns, only a sketch can here be given.

She was the daughter of George Clifford, third Earl of Cumberland, distinguished in Queen Elizabeth's reign, and of Lady Margaret Russel, daughter to Francis, Earl of Bedford. Anne, the only child who survived them, was born at Skipton Castle, in Yorkshire, January 30th, 1589. On a separation taking place between her parents, she remained in the charge of her mother; and her father dying when she was eleven, she became Baroness Clifford, the earldom going to another branch of the family. She was married in her twenty-first year to Richard, Earl of Dorset, who died fifteen years afterwards; and when she had passed her fortieth year she was married again to Philip Herbert, Earl of Pembroke and Montgomery. Both these marriages proved unhappy, the second more especially, as Lord Pembroke united every quality which could offend his high-spirited, upright, and loyal wife. She was at length separated from him; and in 1649 his death set her at liberty. Her three sons, by her first marriage, died young; and two daughters only remained, Margaret, married to John Tuf-ton, Earl of Thanet; and Isabella, to James Compton, Earl of Northampton. By her second husband she had no children.

When she entered upon her second widowhood, she retired to her own princely estates in the north; which she had strenuously guarded from alienation during the life-time of her husbands, as indeed she assigns her refusal to sell any part of them for the supply of Lord Dorset's extravagance, as one cause of her dissensions with him. They were now also freed from the claims of the male heirs of the Cliffords, who, inheriting the earldom, claimed also some of the estates, and had obtained a decision in their favour from James I., to which the

countess refused to submit. Upon the death of Francis, Earl of Cumberland, in 1643, the Clifford estates became her undisputed property, and she now added to them two large jointures, one from the Earl of Dorset, of three or four thousand a year, and one almost equal to it from the Earl of Pembroke.

When she came in July, 1649, to Skipton Castle, in Yorkshire, the chief residence of her ancestors, she found it in great measure ruined by the late wars; and early in the following spring she returned to it and began the repairs, during which she inhabited a large octagon chamber communicating with a gallery, which was still entire. She completed her work in 1656, when she placed this inscription over the gate:

"This castle was repaired by the Lady Anne Clifford, Countess Dowager of Pembroke, &c., after the main part of it had lain ruinous ever since 1648, when it was demolished almost to the ground, by the Parliament then sitting at Westminster, because it had been a garrison in the civil wars. Isa. lviii. 12. Laus Deo."

Besides this great work, she restored the castles of Appleby, Brougham, Brough, and Pendragon, and Barden Tower, several of which had lain desolate since the border wars with the Scotch. Of this undertaking, Bishop Rainbow says in his sermon, preached from the text, "Every wise woman buildeth her house," "Gratitude to her ancestors was another end of her building, that she might with some cost hold up, what they with such vast expense had founded and built. Six ancient castles, ample and magnificent, which her noble ancestors had built, and sometimes held up with great honour to themselves and security to their sovereigns, and hospitality to their friends and strangers, now by the rage of war, or time, or accidents, pulled or fallen down, or made uninhabitable, scarce one of these six that showed more than the skeleton of a house; her reviving spirit put life into the work, made these scattered stones come together, those ruins forsake their rubbish, and lift up their heads to their former height. A marvellous task it was which she undertook, to design the rebuilding of so many and such great fabrics, to rear up these, when the earthly house of her *tabernacle* began to stoop and decline, being about the sixtieth year of her age when she began; who then could hope to finish? but when she

did consider in her great mind, did think upon the stones, and it pitied her to see them in the dust, her prudence (as with her hands) set in the work, raised, cemented, and finished."

Her friends advised her not to be so profuse in building, as they were well assured that as soon as she had built her castles, Cromwell would order them to be destroyed; but she answered, "Let him destroy them if he will: but he shall surely find that as often as he destroys them, I will rebuild them, while he leaves me a shilling in my pocket."

Her affairs were so involved; in consequence of the late claims upon her estates, that she was obliged to recover some of her rights by a tedious lawsuit, and the affair was laid before Cromwell by the opposite party, upon which he offered his mediation. The countess replied, that she would not accept it, while there was any law to be found in England. "What," she said, "does he imagine that I, who refused to submit to King James, will submit to him?"

Her castles were not, however, pulled down, nor her estates injured, which was ascribed by some persons to Cromwell's admiration of her courage, and by others to his fear of offending her numerous friends. She suffered some inconvenience for her loyalty, for when she came to Skipton Castle, in 1656, it was filled with soldiers under the command of Major Harrison, on suspicion of her sending supplies privately to the exiled king; but being unable to prove this, Harrison could only dispute with her on her loyalty, and received her assurance that she loved the king, and that she would live and die in her allegiance to him. As her religious principles were not less suspicious to the protector's government, some of the Independent ministers, accompanied by others better disposed, came to her whilst her castle was thus garrisoned, which it was for several months, and examined her as to her religion.

"She made answer that her faith was built upon the foundation of the Prophets and Apostles, that is, upon the Holy Scriptures, the Word of God, as delivered and expounded by the Church of England, whose doctrine, discipline and worship, as by law established, she was bred in, and had embraced, and by God's grace would persist in it to her life's end."

Finding they could produce no effect, they left her, one of them, it is said,

weeping as he went, and she persevered in her fidelity to her Church, refusing to communicate in any other manner than that appointed by the Prayer-book, and rendering all the assistance in her power to the ejected clergy, particularly to Dr. King, afterwards Bishop of Winchester, and to Duppa and Morley, both afterwards Bishops of Winchester; to each of these she allowed £40 a year, till they informed her that whilst living abroad a sum of money would be of greater use, and she then sent £1,000 to be divided among them.

The parish church at Skipton had suffered during the long siege of the castle, and was repaired by the countess, who, after restoring the steeple, placed upon it an inscription recording what she had done, and also placed her initials, A. P., in most of the windows of the church. She raised within the chancel a stately tomb of black marble, enclosed within iron rails, to the memory of her father. For her own burial she made preparation, not in this church which had been the common burial place of her ancestors, but in the chapel at Appleby, where her mother was buried: having made a vault at the north-east corner of this chapel, she raised over it a monument of black and white marble for herself. She rebuilt also the church at Broughton, the chapels of Brougham, Ninekirk, and Mallerstang, besides founding and endowing schools and other charities. She repaired and restored an almshouse at Bethmesley, which had been built and endowed by her mother.

For her mother's memory she showed a tenderness which is remarkable in contrast with the sterner features of her character. "She never spoke of her but in terms of enthusiastic veneration, and usually with the epithet, 'my blessed mother.'" Whilst enumerating in her memoirs the mercies which had been vouchsafed to her, she wrote thus:

"I must not forget to acknowledge, that in my infancy and youth, I have escaped many dangers both by fire and water," &c., "and much the better by the help of the prayers of my devout mother, who incessantly begged of God for my safety and protection." In another place, after speaking with sufficient confidence of her own conduct during the difficulties and troubles of her two marriages, she adds, "by a happy genius I overcame all these troubles, the prayers of my blessed mother helping me therein."

In a letter addressed to her by George Herbert, after her second marriage had connected her with his family, he wrote thus: "A priest's blessing, though it be none of the court-style, yet doubtless, Madam, can do you no hurt. Wherefore the Lord make good the blessing of your mother upon you, and cause all her wishes, diligence, prayers, and tears, to bud, blow, and bear fruit in your soul, to His glory, your own good, and the great joy of,

"Madam,

"Your most faithful Servant

"In Christ Jesu,

"GEORGE HERBERT.

"Dec. 10th, 1631. Bemerton."

Her mother died soon after her first marriage, having parted from her seven weeks before, on the road between Penrith and Appleby; and when she came in her second widowhood to live in the north, she raised a pillar, still known in that country by the name of the Countess' Pillar. "It is decorated with her arms, a sundial for the benefit of travellers, and the following inscription: 'This pillar was erected in the year 1656, by Anne, Countess Dowager of Pembroke, &c., for a memorial of her last parting, in this place, with her good and pious mother, Margaret, Countess Dowager of Cumberland, on the 2d of April, 1616. In memory whereof she hath left an annuity of four pounds to be distributed to the poor of the parish of Brougham every 2d day of April for ever, upon the stone table placed hard by. Laus Deo.'"

Speaking of this memorial, we read in her funeral sermon, already mentioned, "One of the first things, as I am informed, which she built was, (what Jacob had first done,) a pillar. She built a pillar, a monument, which stands in the highway, at the place where her endeared mother and she last parted, and took their final farewell. And as Jacob did, she poured oil upon this pillar, the oil of charity, pouring down then and yearly since, (and that the cruse of oil may never fail, ordered to be always continued,) at a set day every year a sum of money, that oil to make glad the heart of the poor, and withal to be a precious ointment to perfume her pious mother's memory, that her good name and their mutual dearness of affection might be engraven and remembered by their posterity and the poor to all generations. A good omen of a happy build-

er, whose foundations are *charity* and *piety*, the sapphires and agates mentioned, Isa. liv. 11."

She is said to have erected the monument to the poet Spenser in Westminster Abbey: and in affectionate remembrance of the poet Daniel, who had been her tutor, she raised a monument to him in Beckington Church, in Somersetshire, commemorating the office that he had filled towards her, and her gratitude in consequence. His portrait and that of her governess, Mrs. Anne Taylor, were introduced in the picture she caused to be painted, representing herself and her family. It consisted of a centre and two wings, the centre containing portraits of her father, mother, and brother, and each of the wings her own likeness at different periods of life, one as a maiden of thirteen, the other as a widow clothed in a black serge habit, with sad-coloured hood. In each of these, books are introduced; in the background of the younger portrait were the works of St. Augustine and Eusebius, Sir Philip Sidney's *Arcadia*, Camden, and Agrippa on the *Vanity of Occult Sciences*. In the other, the books are confined, with the exception of one on *Distillation and Medicine*, to the Bible, and Charron on *Wisdom*.

Bishop Rainbow says of her, "She had early gained a knowledge, as of the best things, so an ability to discourse in all commendable arts and sciences, as well as in those things which belong to persons of her birth and sex to know. For she could discourse with virtuosos, travellers, scholars, merchants, divines, statesmen, and with good housewives in any kind, insomuch that Dr. Donne is reported to have said of this lady in her younger years, that she knew well how to discourse of all things, from predestination to slea silk. Her conversation was not only useful but also pleasant, as she would frequently bring out of the rich storehouse of her memory things new and old, sentences or sayings of remark, which she had read or learned, and with these her walls, her bed, her hangings and furniture were adorned, for she caused her servants to write them in papers, and her *maids* to pin them up, that she or they in the time of their dressing, or as occasion served, might remember and make their descants on them. So that though she had not many books in her chamber, yet it was dressed up with the flowers of a library."

She knew no language but her own,

but took much pleasure in reading and in being read to, for which she employed two ladies of education, who always lived with her, and when her eyes failed would sometimes employ a reader, who marked in each book the time at which he began and ended reading it.

Her management of her household, for which she was especially remarkable, is thus dwelt on at length:

"As to her servants domestic, she well knew that they were *pars domus*; and how necessary a part of the house the servants are, and therefore to be kept tight, sustained, and carefully held up; if in decay, to be repaired; and therefore this part of her house she was always building or repairing, by the hand of her bounty, as well as by good and religious order in her family. Indeed, she looked on some (and possibly, on some of the meaner sort of her trusty servants, whose offices might occasion them nearer attendance) to be such as Seneca allows them to be, good servants and humble friends..... This heroic lady would (besides the necessary discourses with them about her affairs) divert herself by familiar conversations with her servants, in which they were sure (besides other gains from her bountiful hands) to gain from the words of her mouth something of remark, whether pleasant or profitable, yet very memorable for some or other occasion of life. So well did she observe the wise man's caution, Eccles. iv. 30, *Be not a lion in thine house*; intimating that some are always in a rage, and brawl and fright their family from their presence; her pleasantry and affability made their addresses a great part of their preferment.

"I should now have done with that part of economy which respects her servants, but that she had another way of building, as to them; namely, *building them up in the most holy faith*, and also *giving them their meat in due season*, that meat which our Saviour told his followers would not *perish*, but endure to *everlasting life*. This spiritual meat, this lady wisely took care that it might be provided for all her household in due season; that is, at the three seasons in the year that the Church requires it, and once more in the year at the least; besides those three great festivals, she made one festival more, for all that were fit to be invited, or compelled (as in the Gospel) to come to that supper. And

that all might be fitted and well prepared, she took care that several books of devotion and piety might be provided four times in the year, that every one might take their choice of such book as they had not before, by which means, those who had lived in her house long, (and she seldom turned any away,) might be furnished with books of religion and devotion of every kind. By these, and more instances which it were easy to produce, it appeared that this religiously wise lady had deliberately put on Joshua's holy resolution, Josh. xxiv. 15, '*I and my house will serve the Lord;*' and might have the *eulogy* which that memorable queen pronounced of the best ordered family of the world, 1 Kings x. 8, '*Happy are thy men, happy are these thy servants,*' &c."

She was most watchful in the management of her affairs, all her receipts and disbursements being noted down in an office kept at each of her castles, whilst she herself kept a regular account of her private charities. Her economy and regularity enabled her to keep up the most liberal hospitality.

"Indeed the whole country, considering the freedom of her hospitality, was in this sense her house; nay, even all of quality that did pass through the country. It was held uncouth, and almost an incivility, if they did not visit this lady, and her house, which stood conspicuous to all comers, and her ladyship, known to be easy of access to all addresses of that kind. And seldom did any come under her roof who did not carry some mark and memorial of her house, some badge of her friendship and kindness, she having always in store such things as she thought fit to present. She did not always consider what was great, or how it suited the condition of the person; but what (as her pleasant fancy suggested) might make her memorable to the person who was to receive it. Besides, in all her deeds she had a providence and forecast with herself, and also an aftercast, as you may call it, and casting up her expenses, and consulting with her officers."

Whilst treating her neighbours and dependants with generosity, she was sparing, even to frugality, in her personal expenses. She was simple and abstemious in her food, and accustomed "pleasantly to boast that she had never tasted wine or phyaic." On this point of her character, the same writer observes: "She much neglected, and

treated very harshly, one servant, and a very ancient one, who served her from her cradle, from her birth, very faithfully, according to her mind, which ill usage, therefore, her menial servants, as well as her friends and children, much repined at. And who this servant was, I have named before. *It was her body*, who, as I said, was a servant most obsequious to her mind, and served her fourscore and six years.

"It will be held scarcely credible to say, but it is a truth to aver, that the mistress of this family was dieted more sparingly, and I believe many times more homely, and clad more coarsely and cheaply, than most of the servants in her house. Her austerity and humility were seen in nothing more than (if I may allude to Coloss. ii. 23) in '*neglecting of the body, not in any honour to the satisfying of the flesh.*' Whether it were by long custom, to prove with how little nature may be content, and that if the appetite can be satisfied, the body may be fed with what is most common and cheap. She taught us that hunger and health seek not delicacies nor fullness."

"O that those who think they cannot live except they *fare deliciously every day*, would but make trial one year how they may preserve their own health, and save their poor brethren from starving, (by hunger or nakedness,) out of those superfluities and surfeits by which they destroy themselves."

"We may conclude that this great matron, who had such command over herself, knew how to deny herself, and learned our Saviour's lesson of self-denial, and St. Paul's affirmation might be hers: '*I keep under my body, and bring it into subjection.*' These abridgments were in this lady a mortification, which humility and modesty concealed, but which wisdom and resolution did put in practice."

Her dress, after her second widowhood, consisted of black serge, which, it is said, "made many pleasant mistakes between her and her attendants," but she never censured others for greater gayety of apparel; and when visitors came to her, after the Restoration, in dresses which other persons considered affected and fantastical, the countess only indulged in such pleasant reflections as rather gave pleasure than uneasiness to her visitors.

She took especial delight in the almshouse which she founded near Appleby,

for thirteen poor women, to be called a mother, and twelve sisters, for which she provided an endowment, and the service of the Church to be performed daily. With these sisters, as she liked to call them, she would sit and dine in their almshouse, and invite them to dine and converse with her as freely as her greatest guests. This institution continued for more than twenty-three years under her care, she having with her own hands laid the foundation of the building, and brought its inhabitants to occupy their several rooms. She was not satisfied with her children and grandchildren when they came to visit her, if they did not pay their salutations at her almshouse, and she commonly admonished them when they came from far to pay their duty to her, that before they came to her for a blessing, they should take the blessing of the poor, the almswomen's blessing by the way.

The spirit and determination of her character still subsisted, and are characteristically shown in some trifling anecdotes. She wrote thus to Mr. Brogden, reader of Bethmesley Hospital :

" Good John Brogden,

" I have received your letter, and in it one from L. C., to the mother and sisters of Beamsley, desiring their forbearance of the rent due to them for some seasons, which motion of his I do utterly dislike, and will by no means give my assent to; for if I or they should hearken to such motions, they should soon be in a very sad condition. Therefore I charge you and give you authority under my own hand, forthwith to distrain for the said rent, and if it be not thereupon paid, I will use the strictest course I can to turn him out of his farm. And I pray you show him these lines of mine, to witness this my purpose and intention. And so, committing you to the Almighty, I rest

" Your assured friend,

" ANNE PEMBROKE.

" Appleby Castle, this 29th May, 1655.

Another letter gives her warrant for filling up a vacant place in the almshouse at Bethmesley, adding that the widow can only be admitted on condition of attending church, and hearing common prayer in the almshouse, otherwise the house will be brought out of order.

In a letter addressed to her successor, Lord Thanet, in 1711, is the following passage :

" May it please your lordship, I have made inquiry about William Watson's paying £20 per annum to Mr. Sedgwick, and find several persons can remember it, and they say that the reason of my Lady Pembroke's anger against his father was, that he had bought timber of one Curror, that had been governor of Shipton Castle, and carried it away from the castle after it had been demolished, to Silsden More."*

It was a custom on all her estates for each tenant to pay, besides his rent, an annual *boon hen*, as it was called. This had ever been acknowledged a just claim, and was common long after Lady Pembroke's time on many great estates in the north, being generally considered as a steward's perquisite. " It happened that a rich clothier from Halifax, one Murgatroyd, having taken a tenement near Skipton, was called on by the steward of the castle for his boon hen. On his refusal to pay it, the countess ordered a suit to be commenced against him. After the suit had lasted long, it was carried in her favour, but at the expense of £200. It is said that after the affair was decided, she invited Mr. Murgatroyd to dinner, and drawing the hen to her, which was served up as the first dish, she said, ' Come, Mr. Murgatroyd, let us now be good friends: since you allow the hen to be dressed at my table, we'll divide it between us.' "

She took great interest in the history of those great northern families from which she was descended, the Cliffords, Veteriponts or Viponts, and Vesseys. " At a great expense she employed learned men to make collections for a history of them, from the records in the tower, the rolls, and other depositories of public papers; which being all fairly transcribed, filled three large volumes. This work, containing anecdotes of a great variety of original characters, exerting themselves on very important occasions, ' is still, I have heard, (writes

* There is a well known letter, purporting to be from her to a minister who attempted to interfere with the nomination of the borough of Appleby.

" I have been bullied by a usurper, I have been neglected by a court, but I will not be dictated to by a subject. Your man sha'n't stand.

" ANNE DORSET,

" Pembroke and Montgomery."

Though often quoted, it bears no trace of genuineness. It was not published till 1753, and the original has never been produced. The style is neither her own, nor that of her age.

Gilpin in his Tour to the Lakes,) among the family records at Appleby Castle.'"

She caused an entry to be made, under her own inspection, of the transactions of every day, in a large folio volume which she carried with her from one castle to another when she travelled. It is said that the Earl of Thanet destroyed it, as it contained many severe remarks on persons of those times which he thought might offend their families. Her secretary, Mr. Sedgwick, wrote a life of himself, in which he inserted some circumstances relating to his lady, and they have by his means been preserved.

She was fond of saying that her family had furnished that diocese (of Carlisle) with a bishop, Thomas Vipont, who was appointed to that office in 1255. Her recollection of courts went back to that of Queen Elizabeth, whose favour towards her in her youth she desired to have recorded, and she had in her room, with the portraits of her daughters and their husbands, that of Anne, Queen to James I., who had been her friend. After the Restoration, a lady of her neighbourhood conversed with her upon their mutual joy at the king's return, and the splendour which had attended his entrance to Whitehall, and wished that she could go once more to London, and feed her eyes with the sight of such happy objects, before she came back to her retirement; but she answered suddenly, "If I should go to those places now so full of gallantry and glory, I ought to do as they do to ill-sighted or unruly horses, have spectacles (or blinkers) put before mine eyes, lest I should see or censure what I cannot competently judge of; be offended myself, or give offence to others."

Of her conversation, Bishop Rainbow says that it "was indeed meek, affable, and gentle; her words, according to the circumstances of persons in her presence, pleasant or grave, always *seasoned with salt*; savoury, but not bitter. I had the honour to be often 'admitted to her discourse, but never heard nor have been told by others, that she was invective or censorious, or did use to speak ill or censoriously of persons or actions, but she was especially cautious in censuring public persons or actions in matters of state. I was present when she was told of the certainty of war with the Dutch, and of the great preparation on all hands; on which subject she only said,

If their sins be greater than ours, they would have the worst.

Her constancy of purpose and regularity extended to lesser as well as greater matters. "She used, as she said, to 'chew the cud,' ruminating of her next day's business, in her night-wakings; and when once she had weighed the circumstances and resolved, she did not like to have any after considerations, or to be moved by them."

"I might enlarge," he continues, "by particular instances of her patience in bearing and even taking up submissively the crosses which she met withal, as it cannot be imagined but one who lived so long in a perverse and crooked generation, must meet with many crosses in several kinds, both in regard of public revolutions and private cross accidents; indeed she saw and felt great varieties and mixture of better and worse in both. She spun out almost the measure of one whole age, and the age wherein she lived might give her experience of the greatest misery, and also felicity, in the late revolutions in these three nations that any one age had ever seen. Amongst the other trials of this kind, I was able to observe one great work of patience wrought out by this pious lady.

"When the astonishing news was brought her, about three years since, from the Isle of Guernsey, of the strange and disastrous death of one of her dear grandchildren, with a lady of great piety and honour, and divers others, by a terrible blast of gunpowder, the relation of which amazed the court and all that heard of it: although she first received the news with a sorrow suppressed by a silence and wonder, yet after, when she heard that the noble lord, her grandson, Lord Hatton, who had also been blown up out of his chamber, (and by a wonderful providence being thrown upon a high wall,) that he and two of her grandchildren escaped without any harm, she discovered a patient submission to the will of God in many Christian expressions, which soon after I did receive from herself; and several times after, when she was pleased to renew the remembrance of it, with much admiration and acknowledgment of the secret ways of God's judgment and mercies, on which she could enlarge with many heavenly expressions."

"She had six castles, in each of which she used to reside at prefixed times, keeping them each in repair, and dispensing her charity and hospitality.

Her journeys were often made in the winter, and over uncouth and untrodden mountain ways, when she assembled the labourers to act as pioneers, and rewarded them liberally for their work.

"About three years before her death, she had appointed to move from Appleby to Brougham Castle, in January. The day being very cold, a frost and misty, yet much company coming (as they usually did) to attend her removal: she would needs hold her resolution, and in her passage out of her house, she diverted into the chapel, (as at such times she commonly did,) and there, at or near a window, sent up her private prayers and ejaculations, when immediately she fell into a swoon, and could not be recovered until she had been laid for some time upon a bed, near a great fire. The gentlemen and neighbours who came to attend her, used much persuasion that she would return to her chamber, and not travel on so sharp and cold a day; but she having before fixed on that day, and so much company being come purposely to wait on her, she would go; and although as soon as she came to her horse litter, she swooned again, and was carried into a chamber as before, yet as soon as that fit was over, she went; and was no sooner come to her journey's end, (nine miles,) but a swooning seized on her again; from which being soon recovered, when some of her servants and others represented to her, with repining, her undertaking such a journey, foretold by divers to be so extremely hazardous to her life, she replied, 'She knew she must die, and it was the same thing to her to die in her litter as in her bed.'"

She had not a chaplain living in her family, but at each of her six houses the minister of the parish was accustomed to officiate in her family. When age had deprived her in some measure of the use of her limbs and hearing, she used her chamber as an oratory, there offering up her private devotions. She either read the psalms of the day to herself, or when hindered by ill health, they were read to her by her attendants, and she took especial delight in the Psalter. She also usually heard a large portion of Scripture read every day, as much as one of the Gospels in the course of the week. She traced her attachment for the Church and its ordinances to the early training of her mother, and persevered in it to the end of her life.

"As her death drew near, she exposedulated with one of her nearest attend-

ants, for being as were the others who waited on her so passionately concerned and busy about her, and wished them not to take so much pains for her who deserved less. Asking also why any, herself especially, should at any time be angry? why any of those outward things should trouble her, who deserved so little, and had been blessed with so much? By which it might appear that she had brought into subjection all great thoughts, she had cast down imaginations and every high thing, bringing into captivity every high thought, and submitting the world and her soul to the obedience of Christ; her passions were mortified and dead before her: so that for three or four days of her last sickness, (for she endured no more,) she lay as if she endured nothing. She called for her Psalms, which she could not now, as she usually had done, read herself, (the greatest symptom of her extremity,) and caused them to be read unto her. But that cordial (in which she had always taken particular delight) kept, in Rom. viii., and in her heart; this her memory held to the last, this she soon repeated: no doubt to secure her soul against all fear of condemnation, being now wholly Christ's, having served Him in the spirit of her mind, and not loved to walk after the flesh, having (as often as she affectionately pronounced the words of this chapter) called in the testimony of the Spirit to bear her witness, that she desired to be delivered from this bondage of corruption, into the glorious liberty of the children of God; and so to strengthen her faith and hope by other comfortable arguments, contained in the rest of that chapter, being the last words of continuance which this dying lady spoke."

The rest of the time she lay quiet, as if ruminating, digesting and speaking inwardly to her soul what she had uttered in broken words, and so breathed her last without disturbance, on March 22d, 1675—6, in the 87th year of her age.

"There might indeed," to conclude with the following summary, "seem in the opinion of some, many paradoxes and contradictions in her life. She lived and conversed outwardly with the world, as easily as might be, yet her guise inward and reflexed, was quite as one of another world. Of an humour pleasing to all, yet like to none: her dress not disliked by any, yet imitated by none. Those who fed by her, full, if with her,

starved; to eat by the measures she took to herself. She was absolute mistress of herself; her resolutions, actions, and time; and yet allowed a time for every purpose, for all addresses, for any persons. None had access but by leave, when she called; but none were rejected; none must stay longer than she would; yet none departed unsatisfied. Like him at the stern, she seemed to do little or nothing, but indeed turned and steered the whole course of her affairs. She seemed (2 Cor. vi. 10) *as poor, yet making many rich, as having nothing, yet possessing all things*. She had many occasions of *sorrow*, but appeared as if she *sorrowed not*, and again, *rejoiced as if she rejoiced not*. She had no visible transports, she did *use the world as not using*, at least as *not abusing of it*. None disliked what she did or was, because she was like herself in all things, *sibi constans, semper eadem*."

Those who saw her in her old age, described her as upright, active, and

commanding in her appearance; and she enjoyed remarkably strong health through life.

In Gilpin's time, she was still remembered in the North with much veneration. Her daughter Margaret, the wife of Lord Thanet, survived her, and became her heir. The Countess of Pembroke had seen many of her grandchildren and great grandchildren; and Lady Thanet was succeeded in her estates by three sons, the second of whom married his cousin Alatheia, daughter to Isabella, Countess of Northampton, and so reunited all the possessions which had descended from Lady Pembroke to her two daughters. Dying without children, he was succeeded by Thomas, Earl of Thanet, who is said to have lived on his estates, with such charity and liberality as made him worthy to be heir to the Countess of Pembroke. "A nobleman," it is said, "of the old school, a true son of the Church of England, virtuous, devout, and charitable."

BESIDES those ladies of whom some account has here been given, there are others less fully known, of whom only short records are preserved, or whose funeral sermons give but few circumstances of their lives. Several of these are mentioned in Wilford's Memorials, and cannot be passed over without notice among such as kept their faith in this time of trouble.

SIBYLLA EGERTON.

SIBYLLA EGERTON was daughter to Sir Rowland Egerton, of Farthinghoe, in Northamptonshire, and was first married to Edward Bellot, Esq., after whose death she married Sir Edmund Anderson, first Baronet of Broughton and Lea. Her funeral sermon was preached by Edward Boteler, a relation of Sir Edmund's first wife, and rector of Wintringham. After dwelling on her several Christian graces, he mentions especially her fidelity to her king and Church.

"To God's lieutenant, her and our sovereign Charles II., she was invincibly faithful, following him through the vicissitudes of his fortunes with constancy and resolution."—"To God's Church she was rarely devoted, praying often and earnestly for the peace of Jerusalem. It was her constant practice, during our late confusions in worship, to repair to places where Common Prayer and administration of the Sacra-

ments might be had, according to the use of the Church of England."

"Her private devotions were due and constant; and for her furtherance in this duty she kept catalogues of her sins, that none might escape her confession when she came to prostrate her soul before the all-seeing Eye. I have seen some papers under her own hand, wherein she had written what sins she desired might be blotted out, what mercies were seasonable to beg for herself, her relations, the Church, the kingdom; and herein she dealt faithfully, and would not wink at small faults in herself. It was her care, even in her sickness, that prayers among her servants might not be laid aside, and in her health not over-employing them; she would often say it was her desire that her servants might have leisure to serve God as well as herself."

She outlived Sir Edmund, whose death she deeply lamented. It does not appear that she left any children of her own,

but she had the care of a mother for his children by his former marriage. In 1661, one of her relations fell sick of the smallpox, and knowing how fatal that disease had been in her family, she made her will, disposed of her estate, and had then no thought but to prepare for another world. The disorder, however, that proved fatal to her, was a quartan ague, which, after several attacks, convinced her that she was near her end. "She received the Sacrament of the Lord's Supper some few days before she died, and that with so much fervency and holy appetite, so eating the flesh of the Son of Man, and so drinking His blood, as gave good evidence she hath eternal life, and that He will raise her up at the last day. The day before she died," proceeds Mr. Boteler, "I came to visit her, and found the time of her departure was at hand. She then desired me to pray with her, and absolve her, according to the use of the Church of England, which I accordingly did, to her no little comfort. When I had read the Versicle appointed in the Visitations of the Sick, 'O Lord, save Thy servant,' and some present rehearsed the Antiphon, 'which putteth her trust in Thee,' she started up with much earnestness, hands, and eyes, and heart, and all, lift up, and added, 'Ay, and my whole confidence, Lord.'" She died in October, 1661, and was buried in the church of Broughton in Lincolnshire.

LADY SOPHIA CHAWORTH.

In the character given by Lloyd, of Montague Bertie, Earl of Lindsay, after his sufferings in the king's service have been told, and his endeavours to preserve his sovereign's life, the following passage occurs :

"How piously did he, and his many pious relations that made his place a cloister, resent the parricide and the consequents of it, giving up themselves to the extraordinary devotions, in the despised and afflicted way of the Church of England, communicating wherever they were only with the members of that Church; to the honour whereof, and of baffled piety, and virtue itself, I cannot conceal, though I offend unpardonably against her modesty, when I mention a sister of his, LADY SOPHIA, wife to Sir ROBERT CHAWORTH, that compasseth her soul more carefully by God's word, than others do their face by their glass—

es; spends that time in praying, (keeping inviolably all the primitive hours of devotion,) that is thrown away too commonly in dressing, gaming, and complimenting; and bestows her thoughtful and serious life between the strictest fasting, (but one sparing meal in thirty-six hours—not so much upon extraordinary occasions,) the most liberal alms both to the sick and to the needy, bountiful both in her skill and in her charity, indefatigable in reading serious discourses, and constant prayers."

MABELLA FOTHERBY.

MABELLA FOTHERBY was daughter to the Dean of Canterbury, and wife to Sir John Finch, Baron of Fordwith, and Keeper of the Great Seal in King Charles the First's reign. She accompanied him when he went into banishment, shared cheerfully his adversities, solicited his business in England during the Rebellion, and attended him with unwearied care during his long sicknesses, "which made him hard to please;" and upon his death, about 1660, she gave him an honourable burial and monument in St. Martin's Church, at Canterbury. She lived about nine years a widow, never missing the Holy Days, Lent Sermons, or Monthly Communions, in the cathedral, nor any other occasions of divine service, either there or at her parish church of St. Martin's. "Ever after the martyrdom of King Charles, which was on a Tuesday, she made that day, every week, her fasting day, and kept it with great devotion and mortification; labouring for her part to avert the judgments which might threaten the land for that grievous crime. And a Tuesday was chosen for her own funeral." When her mortal sickness came on, which it did suddenly, the intervals between her fits of apoplexy allowed her time for redoubling the strength of her religious purposes. "Being a person of few words, which she placed well, she husbanded those intervals to express her disposition to heaven, her longing for God, her desire to depart, and to be with Christ. As for the disposing of her estate," says Mr. Du Moulin, who visited her, "when I exhorted her to it, she said that work was done. I cannot without joy and comfort remember her joy and comfort, expressed with eyes and arms lift up to heaven, showing by words and gestures that she was full of the life

and peace of God. And in this blessed disposition departed the mother of her kindred, the nurse of the poor, the rare example of piety, wisdom, and nobleness, and the honour of our cathedral." She was buried, like her husband, in St. Martin's Church, Canterbury, on the fourteenth of September, 1669.

ALICE DUTCHESS DUDLEY.

IN the ancient parish church of Stoneleigh, in Warwickshire, among many monuments to the loyal family of the Leighs, is one to the memory of ALICE DUTCHESS DUDLEY, and her daughter. They are represented in a recumbent posture, beneath a canopy with arms on the facings. This Alice was of a branch of the Leigh family, settled at Stoneleigh, in a large mansion on the banks of the Avon. She was granddaughter to Alice, wife of Sir Thomas Leigh, who lived there to a great age, having seen her children's children to the fourth generation, and founded there an hospital for five men and five women, all of them to be unmarried persons, and to be nominated after her death by her son, Sir Thomas Leigh, (the father of Alice Dudley,) and his heirs for ever.

Sir Thomas, nephew to Alice Dudley, received Charles I. at Stoneleigh, in 1642, when the king could not obtain admittance at Coventry, and was on that occasion created a baron, whilst his son received the honour of knighthood. Two years afterwards, the king gave to Alice Lady Dudley the title of a Dutchess for her life; her husband, Sir Robert, was son to the celebrated Earl of Leicester, by his marriage with Lady Douglas Howard, widow of Lord Sheffield; but as the Earl afterwards refused to acknowledge the marriage, his son obtained permission to travel, and never returned to England. He is said to have been a man of great attainments, and was much favoured by the Duke of Tuscany, and also by the Emperor Ferdinand XI., who gave him the title of a duke.

His lady remained in England with her five daughters, of whom only two are mentioned as living at the time of the king's grant; and the services of their husbands, Sir Richard Levison, and Robert Holbourne, are there acknowledged. She lived to the age of ninety, surviving the Restoration nine years. Her funeral sermon was preached in 1669, by Dr. Robert Boreman, rector of

St. Giles, in London, to which church and parish she had been a great benefactor.

He speaks in high terms of her piety, her charity, and other excellencies. She was subjected, he says, to the reproach of being a Papist, because she was loyal to her sovereign, and abounded in good works.

Her strong memory became in her old age a storehouse of knowledge, acquired during her long life; and, as Dr. Boreman describes her, she was a living chronicle of things relating to his parish.

After preparing for death, both during the time of her last illness and before it, she asked for the last time for that heavenly food which she desired as the provision of her journey, kneeling, though hardly having strength to stand, and receiving it with the most devout behaviour and expressions. A few days after, her wish to depart was granted; and saying, "Lord, receive my spirit," she fell asleep.

During her life-time she assisted in repairing the church of St. Giles's in the Fields, as recorded in the register of that church, by giving large sums of money towards its restoration, hangings of taffety bordered with fringe for the upper end of the chancel, rich velvet and cloths for the altar, and cambric and damask cloths for administration of the communion, with other decorations, communion plate, an organ, bells, &c. All these, except the communion plate and the great bell, were afterwards demolished and sold, as being counted superstitious and popish, under pretence of relieving the poor out of the money received from them.

She augmented the vicarage of Stoneleigh and several others, and gave costly communion plate to their churches. She gave a fair house and garden as a parsonage to the church of St. Giles's, and allowed a yearly stipend to the sexton of the church to toll the great bell when prisoners were passing by to execution, and after they were executed.

She gave great sums for repairing the Cathedral Church at Lichfield, and for rebuilding St. Sepulchre's in London.

At her death she left bequests for redeeming Christian captives from the infidels, for a hospital in St. Giles's, and for apprenticing poor children of the parish, for distribution of money at her funeral to ninety widows, (according to the years of her life,) for a gown and white kerchief to attend her funeral, and

a dinner to each afterwards. Five pounds to be given to every place where her body should rest between London and Stoneleigh, and sixpence to be given to every person who should meet her corpse on the road.

Her daughter Frances, who married Sir Gilbert Kniveton has a monument in St. Giles's Church. Lady Catherine Levison alone survived her mother.

LADY GRACE GRENVILLE.

Some letters are preserved, written by Sir Bevil Grenville to his wife, of whom apparently there is no other record, but who must excite an interest as the wife of that heroic royalist, addressed by him as "his best friend, the LADY GRACE GRENVILLE." The date of the first of these is London, May 18th, 1626; that of the second a few days later; and they are said to be as fresh and clean in their appearance as if but lately written. They concern domestic matters, his care of his wife's health, his choice of a name for their expected child, to be called, if a boy, John; or if a girl, Grace. His desire to return in time for the christening, messages to her relations and his, and the choice to be made of sponsors, with some account of the commission his wife had given him to buy sweetmeats. These trifling circumstances excite an interest of the same kind as that raised by Lord Sunderland's letters to his wife, as showing how much tenderness could accompany loyal self-devotion. "I go," said Sir Bevil, when he raised troops for the king, "with joy and comfort to venture my life in as good a cause, and in as good company, as ever Englishman did; and I do take God to witness, if I were to choose a death, it would be no other than this." A later letter to his wife is dated from Bodmin, October 12th, 1642, in which he writes to her of military matters, signing himself as before, "Your own B. Grenville." This letter, in contrast to the former, has a soiled and worn appearance, as if it had not reached its destination without some difficulty and danger.

Prince, in his *Worthies of Devon*, says, that Sir Bevil's wife was a daughter of Sir George Smith, of Exeter. Their eldest son, John, at fifteen years of age, commanded his father's regiment in the west, and was wounded at the second battle of Newbury. Sir Bevil having been killed at the celebrated bat-

tle of Lansdowne, in 1643, his son was, in 1661, created Lord Grenville of Kilhampton, Viscount Lansdowne, and Earl of Bath. A younger son of Sir Bevil, Dennis Grenville, entered into holy orders, married a daughter of Bishop Cosin, and was ejected as a nonjuror from the Deanery of Durham. Bridget, a daughter of Sir Bevil, married Sir Thomas Higgons. The name of Grace was revived by the first Earl of Bath, who named his daughter after his mother; this Lady Grace Grenville was married in her childhood to the grandson of Sir George Carteret, a faithful servant of Charles II., the bridegroom being only eight years old. She was left a widow whilst still in her bloom, with three sons and a daughter, and remained unmarried, greatly honoured and respected by her acquaintance. King George the First created her Viscountess Carteret, and Countess Grenville, in consideration of the great services of her father, who was trusted by Charles the Second, and General Monk, in the restoration of Monarchy and Episcopacy. By the death of her nephew, the Earl of Bath, in 1711, she became one of the two co-heirs to her father, and her descendants inherited a right to his arms; but the title became extinct, and passed afterwards into other families. Her son succeeded her in the titles of Carteret and Granville. The name of Grenville seems to have been spelt in many different ways, and that of Granville to have been used indifferently with it.

MARY PERRY.

MARY PERRY was the fourth daughter of an alderman of London, and was educated under the care of Lord Newburgh, who married her mother after her father's death. "Before she was fifteen she had gained the reputation, with all who knew her, of being grave and thoughtful, and for that reason fit to undertake the cares of a family;" accordingly she was married about this age to Henry Noel, the second son of Viscount Campden. The family was one distinguished for its loyalty, both the father and brother of Henry Noel being zealously engaged on the king's side, and great sufferers in his cause. Very soon after her marriage, Luffenham House, in which she lived with her husband, was besieged by the enemy, when seeing him discouraged by the weakness of his ungarrisoned house,

and anxious about her safety, she told him, "that rather than he should wound his conscience, or blemish his honour, or bring his loyalty under the least suspicion, she could be content to see the house fall upon their heads, and together with him be buried in its ruins."

Notwithstanding this noble spirit in its mistress, Luffenham House was forced to surrender, and troubles then came rapidly upon her; the house was plundered, her husband was imprisoned, she herself fell sick of the smallpox, and a child was prematurely born during her illness, soon after which her husband died of the same disorder, in the 35th year of his age. "Thus in the course of one year she was maid, wife, widow, a mother, and childless."

Three years after she married again, into another brave and loyal family, that of the Fermors, one of whom died at nineteen, in battle for the king; and her husband, Sir William, sacrificed for him great part of his estates, whilst he served him with his own person in the field. He lived to see the Restoration, and died in the year following. He left five sons and two daughters to her care, and another daughter was born after his death. She survived him ten years, during which time she always celebrated the anniversary of his death, in memory of the love and happiness in which they had lived together. "She could never think of his person and love without a mixture of joy and grief, nor mention his name without a remarkable transport. If she were partial in her affections to any one of her children above the rest, it was for his sake that she was so; respecting him with a peculiar kindness, who was the darling of his heart, and heir to a double blessing."

Of her eight children, six survived her; her eldest son was afterwards made Lord Lempster, and his son became Earl of Pomfret. Her children were all very young at the time of Sir William's death, and she devoted herself to the care of them, declining all proposals for a third marriage. She spent her widowhood at Easton Neston, in Northamptonshire, an estate which had for many years belonged to the family of the Fermors, and where she had herself resided during great part of her married life, living there in all nearly twenty years.

She was so good a mistress that her servants remained with her some seven, some ten, some twenty years, during which their wages were paid to them to

a day, "and when any went away to be married, (for they seldom parted but upon that account,) she constantly added something to set them forth into the world; yea, more, if after this they lived within her reach, they never failed of her countenance and kindness; so mindful was she of them, even to the meanest, that she left legacies to them all before she died."

Though London was the place of her birth, she would not live there to the neglect of her tenants in the country, but kept up a constant hospitality and charity, relieving the needy, clothing widows, educating the children of the poor, who lived about her house till they were old enough for service or apprenticeships, and furnishing the sick with food from her kitchen as freely as if it had been their own. She was so impatient of being in debt, that she never left the country, though but for a month, without paying off all scores before her departure.

She was ever faithful to the Church of England; and even whilst it was under persecution, she constantly observed its services, worshipping God twice a day in her family, and besides that, calling upon him in her closet at evening and morning, and at noon-day, according to David's resolution.

She died of a fever when she was forty-three years of age, having first "set her house in order, by a timely disposal of her estate; and her soul in order, by continual devotions, and a receiving of the sacrament." She died in London, July, 1670, and was buried at Easton Neston.

LADY MARY HASTINGS.

LADY MARY HASTINGS was the fifth daughter of Ferdinand, Earl of Huntingdon, of whom Clarendon records that he fled from the battle of Edgehill, where he fought on the rebel side whilst his younger brother Henry headed a troop of horse for the king. Henry Hastings also defended his father's house at Ashby-de-la-Zouch, and was afterwards made general of the royal forces in those parts. Lord Hastings, the eldest brother of Lady Mary, died young and much lamented. Of her sisters, one married Sir James Langham, and is recorded in her funeral sermon as a woman of much piety and goodness. The same testimony is given to their

mother, the daughter of Sir John Davies, Chief Justice of the King's Bench in Ireland, and author of two remarkable works, a 'Poem on the Immortality of the Soul,' and 'Historical Relations on Ireland.' She gave her daughters a careful and religious education, but it does not appear whether from her, Lady Mary derived those principles of heartfelt loyalty to the Church, which governed the whole of her life.

Mr. Willes says of her in her funeral sermon, that "having upon principles of judgment and conviction fully satisfied herself, she conscientiously and devoutly adhered to the doctrine, worship, and discipline of the Church of England. And though (like Mary in the Gospel) she had chosen the better part, making religion her great business and employment, yet she was sensibly offended when she found it taken notice of, unless it were by imitation. Not that she was ashamed of being thought religious, but she dreaded the hypocrisy of a designed publication that she was so."

She was composed and thoughtful in her childhood, yet capable of entertaining herself and others with innocent ingenuities, and sprightliness of conversation. Her understanding was quick, and she had a high sense of honour, which showed itself, not in any insolence or haughtiness, but in a regard for all things that were great and noble.

From her early youth she preferred a holy, pure, and even angelical life, to any gaudy vanities of the world. "To know God and to be like Him, was her first great endeavour. Her devotions were performed at least three times a day, for which she used the most private concealments, not only to avoid disturbance, but (what she more shunned) discovery. And to assist, enlarge, and enforce her devotions, she added to them frequent fasts. Upon these occasions she would seem to eat and to take her usual repast, that she might escape observation; nor would any thing more discompose her, than an inquiry into her abstinence."

"To nourish this course of devotion, she daily drew succours from the Holy Scriptures, beginning and ending every day with some portion of them, and this not as a task or custom, but as a peculiar delight, which appeared when during her early years she resided at Derby, and the bell at four in the morning, even in the winter season, was the certain summons to her devotions. In her med-

itations on the word of God, she drew assistance not only from public sermons, but from the best and soundest expositors that our Church afforded."

She was married to William Joliffe, of Caverswell Castle, in Staffordshire, to whom she proved as dutiful a wife as she had been a dutiful daughter to her parents; she was observant of his interests and his satisfaction in all things, from the least to the greatest, and he had in her all joy and delight.

She was a warm and faithful friend, ready to return affection and to forgive injuries; her presence repelled approaches to vice and immorality; but if occasion required it, she could reprove them by a blush, or a frown, or if it seemed expedient, by a more direct confutation. Her disposition was cheerful and composed, entirely free from moroseness or censoriousness. "She attended the church upon all occasions, and her mind was so much fixed upon the offices of religion, that whenever she could escape from business or company, she took up some work of devotion, and returned to those spiritual fruitions, with new appetites and impatient desires. But the chief of all her joys was the blessed sacrament, where she found the most satisfying refreshments; she laid hold of every opportunity to partake of that holy mystery; and during her residence in London she communicated every month. She prepared herself with such acts of devotion and religious austerity as if it had been the last act of her life, and that she were to pass from the altar to the tribunal, from the table of our Lord to his judgment-seat."

In the midst of her preparations for the communion, she was seized with that disease which soon after became mortal to her, and thenceforth dismissing all worldly cares, she examined her past life with the strictest scrutiny. "What passed between God and her own soul we do not pretend to know, but she discovered a trouble, not without bemoaning herself, that she had not improved her time as she ought to have done. One thing more seemed to touch her thoughts, which was that she had set her heart too much upon her little child, so jealous was she lest her natural affection to an only child should cause any abatement of her love to God."

Her mind was clear throughout her sickness, and rested in Christian confidence on the merits and intercession of her dear Lord and Saviour. She used

her perfect sense and memory to the last in devout prayers, meditations and discourses, with all the suitable employments of a departing soul.

"At last, without agonies, or any great pains, without frightful accident, without fears and horrors, without the disturbance of temptations; but in a sweet calm of conscience, in steadfast faith, and perfect charity, in joyful expectation of eternal life, she quietly gave up her soul into the hands of her most Merciful Redeemer." She died in 1698, and was buried at Ashby-de-la-Zouch.

DOROTHY LADY PAKINGTON.

THE name of DOROTHY LADY PAKINGTON cannot here be omitted, though very few circumstances seem to be known relating to her. She was the daughter of Thomas Lord Coventry, Lord Keeper of the great seal, and was born either in the city or suburbs of London, about the middle of the reign of King James I. Her education was conducted with great care, and she made good progress in her studies. Dr. Hickee, who was intimate with her family, described her as having an excellent judgment, and a talent for conversation and for writing. "Hammond, Morley, Fell, and Thomas," he proceeds, "those eminently learned men, averred she was as great an adept in the sacred Scriptures as themselves were, and as well versed in divinity" and in practical morality. She was also well acquainted with the antiquities of her own country. "Nor is this much to be wondered at, since in her youth she had the learned Sir Norton Knatchbull for her tutor; and after she was married, the famous Hammond, and others his contemporaries, very celebrated men, for her companions and instructors."

After her marriage to Sir John Pakington of Westwood, his house became the resort of these learned and pious men, who found in it a refuge during the times of trouble. Dr. Hammond lived several years in their family, and was buried in their burial place at Hampton Lovett, in a chapel built by an ancestor of the Pakington family. One anecdote is related of his stay at Westwood, by Dr. Fell, in his Life of Hammond.

"One Houseman, a weaver by trade, but by weakness disabled much to follow that or any other employment, was

extremely his favourite.....A little before his death, he and the Lady Pakington being walking, Houseman happened to come by, to whom, after the doctor had talked in his usual friendly manner, he let him pass; yet soon after called him with these words: 'Houseman, if it should please God that I should be taken from this place, let me make a bargain between my lady and you, that you be sure to come to her with the same freedom you would to me for any thing you want;' and so with a most tender kindness gave his benediction. Then turning to the lady, he said, 'Will you not think it strange I should be more affected from parting from Houseman than from you?'"

He instructed the children and servants of the family at Westwood, and on his death-bed gave his blessing to his friends' children. It was to Lady Pakington's question, what more special thing he would recommend to her for her whole life, that he gave the answer, "Uniform obedience," and she appears to have attended him to the last.

Her own death did not take place till 1679, when she was buried at Hampton Lovett.

The Whole Duty of Man, which was found in her hand-writing, has been commonly attributed to her, though it still remains doubtful whether she composed it, or copied it from one of the divines who were her guests. Several other treatises have been also assigned to her, but she acknowledged none of them during her life-time.

FRANCES LADY DIGBY.

THE more peaceful lives now to be noticed, recall to mind the following passage in Jeremy Taylor's Great Exemplar.

"It is not altogether inconsiderable to observe that the holy Virgin came to a great perfection and state of piety by a few, and those modest and even exercises and external actions. St. Paul travelled over the world, preached to the Gentiles, disputed against the Jews, confounded heretics, writ excellently learned letters, suffered dangers, injuries, affronts, and persecutions to the height of wonder; and by these violences of life, action and patience, obtained the crown of an excellent religion and devotion. But the holy Virgin, although she was engaged sometimes in

an active life, and in the exercise of an ordinary and small economy and government, or ministries of a family, yet she arrived to her perfections by the means of a quiet and silent piety, the internal actions of love, devotion, and contemplation; and instructs us, that not only those who have opportunity and powers of a magnificent religion, or a pompous charity, or miraculous conversion of souls, or assiduous and active preachings, or exterior demonstrations of corporal mercy, shall have the greatest crowns, and the addition of degrees and accidental rewards; but the silent affections, the splendours of an internal devotion, the unions of love, humility and obedience, the daily offices of prayers and praises sung to God, the acts of faith and fear, of patience and meekness, of hope and reverence, repentance and charity, and those graces which walk in a veil and silence, make great ascents to God, and as sure progress to favour and a crown, as the more ostentatious and laborious exercises of a more solemn religion. No man needs to complain of want of power or opportunities for religious perfections: a devout woman in her closet, praying with much zeal and affection for the conversion of souls, is in the same order to a 'shining like the stars in glory,' as he who, by excellent discourses, puts it into a more forward disposition to be actually performed. And possibly her prayers obtained energy and force to my sermon, and made the ground fruitful, and the seed spring up to life eternal. Many times God is present in the still voice and private retirements of a quiet religion, and the constant spiritualities of an ordinary life; when the loud and impetuous winds, and the shining fires of more laborious and expensive actions, are profitable to others only, like a tree of balsam, distilling precious liquor for others, not for its own use."

LADY FRANCES NOEL was the eldest daughter of Edward, Lord Gainsborough, and grand-daughter, through her mother, Elizabeth Wriothesly, to the Lord Treasurer, commonly called the virtuous Southampton. She was married to Simon Lord Digby, and lived with him a few years of happiness. Lord Digby gave the living of Coleshill, where he resided with his wife, to Mr. Kettlewell, at the end of the year 1682. The year after Lady Digby had a daughter, afterwards married to Lord Scudamore, and in the following year she died. Her husband

survived her only a few months, for her death took place in October, 1684, and his in January, 1685. He was succeeded by his brother William, who afterwards married Lady Jane Noel, the younger sister of Frances, and lived to a great age. Mr. Kettlewell continued in habits of intimacy with the Dowager Lady Digby, the mother of his friend, and composed for her a monumental inscription in 1692, when having been deprived of his cure for refusing to take the oaths to the Prince of Orange, he was no longer able to preach. The funeral sermons of Simon and his wife were both preached by him, and afford the highest idea of their Christian character. Of Lord Digby's it is only in place here to say, that it shows how happy his wife was in such a guide and counsellor. Kettlewell sums it up in these words: "He was a well-studied and improved Christian; able to plead for virtue and goodness with such reason and argument as might become a preacher, and careful to adorn it with such exactness as might adorn a cloister. He was a person of very sincere and warm devotion; a most religious honourer of God, and of the clergy for God's and their function's sake; an affectionate admirer of true virtue and worth where-soever he found it; a sincere and zealous son of the Church of England, in whose communion he lived and died, desiring above all things in his last extremities, to receive the holy Sacrament and priestly absolution according to its order and appointment; and a faithful and serviceable subject to the king. He was strict in his trusts; faithful and active in his friendships; a dutiful son; and discreet and loving husband; a good and careful master to his servants; and in the inclination of his mind, and according to the opportunities of his life, an universal friend and benefactor unto all."

"In distributing his alms, his rule was to distinguish between objects, that he might give wisely, to supply real wants, not to support idleness; and then to give freely and liberally, with all secrecy." "Out of his sincere zeal for the honour of God, and the beauty of his house and worship, he adorned the choir of his own church (of Coleshill) and nobly augmented the furniture of communion-plate. Upon the death of his excellent lady, besides his liberality to every adjacent parish for a present distribution, he allotted a considerable

sum to the use of the poor for a perpetual settlement."

Nelson says in his *Life of Kettlewell*, that he was happily placed at Coleshill, being in high esteem with Lord Digby and his family, and having the best prospects of doing good there." "But it pleased God to take from him very soon the chief of his supports, in which great part of his outward happiness was placed by him; the which he esteemed inseparable from that of the noble family to which he was obliged next under God, and to which he stood in the nearest spiritual relations, ministering to them in holy things, with all gladness of heart. The influence which he had hereby upon the Lord and Lady Digby was very considerable, if we may judge by the effects."

The character of Lady Digby must be given in the words of his sermon.

"But the righteous hath hope in his death."—Prov. xiv. 32.

"But hitherto I have only laid down the rule, and I have still another work to do, which is, to set it off yet further, in a fair pattern and example of it. I mean the excellent noble person now deceased, the character of whose virtues will give life to all that I have said, and be the best and most useful thing in all my discourse. She was a great instance of many virtues, nay of some which are almost lost in practice, which seem to reign scarcely any where but upon men's tongues, as if they were impracticable rules, that were never intended to be followed and performed; but only to be praised and talked of. And I cannot do more right to those neglected graces, than to show the remiss and slothful world that they are more than words, and are real living things, made visible to all in the excellency of her practice.

"God had endowed her with an excellent nature, which prevented many of the great self-denials in religion, and made it to her a tolerable easy thing. This is an invaluable blessing bestowed by the Almighty, and it was eminent in her. To be universally kind and pleasing was one of the most natural things in her character, which made a religion of love to be embraced without opposition. And together with this kindness of nature, He had blessed her with much humility of mind, and with a just seriousness and composure of spirit, which

made her apt for devotion and wise counsels, and easy to receive and retain any good impressions, which should be stamped upon her.

"Heaven's watchful care provided a husband for her, who, to the intimacy of his relation to her as a wife, the chief of worldly friendships, coveted to add a nobler friendship still, which was grounded upon similarity of souls and virtuous foundations, and was designed to serve the most excellent purposes of religion, in making each other better and wiser, which is the perfection of the wisest, and most exalted friendships, between the most endeared persons.

"Thus liberally had God endowed this select soul with inclinations to virtue and goodness, and with opportunities to ripen and improve them. And had he spared her a longer life, wherein to employ the talents which He had given, we may justly expect the increase would have been in a greater measure and proportion. But though her race was quickly done, for she died in the *twenty-third* year of her age, yet she had run much in a little time: in her green years she had attained a maturity in goodness, and was grown ripe in the true ends and arts of living; and the effect of these advantages was visible in an exemplary and truly Christian conversation. To recount all her virtues, is more than I can pretend to do; they were known only to God; but for the imitation of those whom she has left behind her, I shall observe these following. Her piety was great towards Almighty God. She knew what honour and homage we all owe to Him, and was careful to discharge these duties. She would converse with Him daily in her closet retirements, and constantly do Him service in the public assembly; not allowing herself to neglect the service of God for little reasons and inconveniences, which can keep none back, but those who have too little zeal for God, and too much slothfulness of spirit. And to show how sincerely she resorted thither, and not at all to set off herself, but purely for pious ends; at church she did affect plainness of dress, and sought not to recommend herself to others by elaborate attire and *outward adorning*; but only to God by the devotion of her mind, and the ornament of an 'humble' and a 'meek spirit which in the sight of God are of great price.' She was in a constant preparation, as are all good souls, for the holy sacrament, and

careful to embrace all opportunities of joining in it: for since I had the happiness to observe her, she never missed a communion, but was always one in that highest instance of devotion, to offer up the sacrifice of a devout heart, and thankfully to acknowledge the stupendous love of God and of our dearest Saviour to mankind. Such was the devotion of this fair saint towards Almighty God, which did not come upon her at intervals, but was a settled habit, which dwelt upon her spirit. And in all this she showed an inward and hearty piety, as one who plainly sought to be good between herself and Him who seeth in secret. For her religion did not seek to show itself in an affected outside, in studied appearances, in talk and noise; but in all the modesty, silence, and gravity, of a hearty and unaffected godliness. She was good after the best fashion, in an inward religion, which though it showed itself in such reverent and composed mien, as naturally flowed from, and testified a spirit greatly affected; yet did not appear in any thing which could seem chosen for display or affectation.

"And as she was thus careful to address herself to God, so, which is a more real instance of a governing piety, could she quietly resign herself to His will in the bitterest trials of His providence, and trust Him with all things. The best remedy in afflictions, as she said, was prayer to God; and when she was tried with them, she found the effect of it in an humble, calm, and uncontesting resignation. And to show the firm and settled confidence which she had placed in His care, when she was surprised by death, she looked upon the sweet babe, whom she was to leave behind her, as so secure in the custody of Almighty God, and the care of her dear husband, that the thoughts of it did not in the least trouble her.

"As to the government of herself, and those virtues which were chiefly due to her own person; she was endowed with an even temper, and the command of her own inclinations, with humility, sincerity, and other virtues, and was a great example in all of them.

"And then as for her carriage towards all the world, how truly a Christian part did she act, in a constant kindness, candour and affability. In all these, her life was full of deserved praise to herself, and very useful and instructive unto others, fit to direct the lives, and ex-

cite the imitation of all those who had the opportunity of beholding it.

"In a word, she was a truly excellent and amiable person; plentifully endowed with those qualities which may gain love, and with those virtues which deserve imitation. And she had this testimony to her worth, which shows not only the reality, but the greatness of it: she was not, as too many others are, best liked at first, but still grew higher in esteem, as she was longer and better known. For she had such a stock of true and solid goodness, as could not be discovered, especially through the veil which her modesty cast before it, till time drew it out, and still administered matter to those who beheld her, for a new and growing affection. She envied no person's condition, but was pleased and contented in her own. She was a sincere Christian, an ornament to her husband, by whom she was dearly beloved, and in her memory highly honoured, as she most justly deserved to be, and an extraordinary blessing to this family, who do resignedly submit to it as to what God has ordered, but who think the loss of such a treasure so great, that in this world they dare not hope to meet with any thing that can repair it.

"And what is still the crown and glory of all these perfections, amidst all this, she was, as I have hinted, so free from ostentation, and so opposite to any thing that looked like seeking praise, that nothing in this world could excel her in these qualities. She was a person, as of a very great, so of a very concealed goodness. She used arts to hide her virtues, and would hardly be brought to acknowledge any thing to her just praise, and did as truly take pains to avoid the opinion of being excellent in any endowments, as others do to obtain it. So that she was like the sun wrapt up in a cloud, her rays were cast all inward, and, as far as she could order it, shone only to herself, and to Almighty God. She would, it seems, as far as she was able, be altogether good for His sake, and seek no worldly advantage by it: but at the same time that she aspired to be great in goodness, she shunned the reputation of being so considered.

"Such were the virtues, and thus considerable were the attainments, of this pious soul in righteousness. And being so well stored in goodness, it may well be expected that she should have her share in comforts, and, as the text says, have hope in her death. And so,

indeed, it was. Her death was very sudden, suspected by none, nor, in all appearance, by herself, till she awoke in the jaws of it, and said *she was dying*. This was very short warning. But though it may be sudden, it is never too soon to a good Christian. A well-spent life is such a preparation, that although it comes the most unexpected, death can never take them unprovided, but they may meet it upon any intimation. But this suddenness, though it could not endanger the safety, yet was a mighty trial of the clear conscience and firm hopes of this excellent person. Had she been conscious of any thing to affright her, then, no doubt, had been the time to fear, when the Judge had sent the summons, and called her in to come before Him. But from the applause of a clear conscience, which having been hitherto a faithful guide, proved now a comfort to her; this happy soul, in that surprise, had a clear, cheerful confidence, and a foretaste of that joy and peace, which God was preparing for her.

"Though she knew that she was departing in haste, she could still spend some of those few minutes which she had yet remaining, to declare her mind in some things which she would have ordered. And observing her nurse, who was attending her, to weep, with an even and undisturbed mind she rebuked her, and bade her not weep for her, for she was about to be happy, and, she humbly trusted, to be an angel in heaven.

"And thus I have endeavoured to give some account of this excellent person, and to unfold some of her virtues, which may bring honour to God, and the greatest benefit to ourselves, by our godly imitation of them. This, though to some who knew her not, or who looked not near or long enough upon her to discover a goodness so silent and secret, it may seem an ample, yet to those who knew her best, perhaps will appear to be an imperfect picture. But I pretend not to give a perfect description of her. She was of such a modest goodness, and her virtues were so industriously concealed, that I believe that a just account of them is only known to God, and must then only be laid out at large to all the world, when He comes to reward openly what was done in secret. I have only designed to draw this fair saint in such virtues, as I desire, from her copy, to translate into others' practice. For nothing is more instructive to the world, and more likely to bring virtue into

practice, than to portray it in the lives and acts of pious persons. This shows men what they are to do in religion, and withal that it is a feasible thing to be attempted; and therein both directs and excites to imitation. I am sure that there is much to be learned in such a pattern as this is; and as the world has great need, so I hope it will reap some profit by such examples.

"What farther now remains for us, but to preserve the memory of her great virtues always fresh in our minds, and to express the copy of them in our practice? For it is the best way of remembering the dead, and that which brings most advantage to ourselves and honour to them, to imitate what was good in them; when the piety and humility, and justice, and charity, and other virtues of the dead, are kept alive, and shown in the conversation of the living. It is only these virtues which carried those who are gone, and which can carry us also, in the end, to a joyful resurrection. Whereunto, in Thy due time, do Thou, O blessed God, in Thine abundant goodness, bring us all for Christ His sake. Amen."

MARY EVELYN.

MARY EVELYN, eldest daughter of John Evelyn, was born October 1st, 1665, after six sons, and is mentioned occasionally in his Diary, as in 1679, he speaks of her receiving the holy communion for the first time when she was about fourteen, adding a devout wish that she might have grace to improve this blessed beginning. His other occasional mentions of her, regard her accomplishments in music, &c., till, in 1684, when she had reached her nineteenth year, he notices her illness, and then her death, followed by a full outpouring of paternal love, which can be given only in his own words.

"March 7th, 1684. My daughter Mary was taken with the smallpox, and there soon was found no hope of her recovery. A great affliction to me: but God's holy will be done.

"March 10. She received the blessed sacrament; after which, disposing herself to suffer what God should determine to inflict, she bore the remainder of her sickness with extraordinary patience and piety, and more than ordinary resignation and blessed frame of mind. She died the 14th, to our unspeakable sorrow

and affliction, and not to ours only, but that of all who knew her, who were many of the best quality, greatest and most virtuous persons. The justness of her stature, person, comeliness of countenance, gracefulness of motion, unaffected, though more than ordinary beautiful, were the least of her ornaments compared with those of her mind. Of early piety, singularly religious, spending a part of every day in private devotion, reading, and other virtuous exercises; she had collected and written out many of the most useful and judicious periods of the books she read in a kind of common-place, as out of Dr. Hammond on the New Testament, and most of the best practical treatises. She had read and digested a considerable deal of history and of places. The French tongue was as familiar to her as English; she understood Italian, and was able to render a laudable account of what she read and observed, to which assisted a most faithful memory and discernment; and she did make very prudent and discreet reflections upon what she had observed of the conversations among which she had at any time been, which being continually of persons of the best quality, she thereby improved. She had an excellent voice, to which she played a thorough-bass on the harpsichord, in both which she arrived to that perfection, that of the scholars of those two famous masters, Signora Pietro and Bartholomeo, she was esteemed the best; for the sweetness of her voice and management of it added such an agreeableness to her countenance, without any constraint or concern, that when she sung, it was as charming to the eye as to the ear; this I rather note, because it was a universal remark, and for which so many noble and judicious persons in music desired to hear her, the last being at Lord Arundel's of Wardour. What shall I say, or rather not say, of the cheerfulness and agreeableness of her humour? Condescending to the meanest servant in the family, or others, she still kept up respect, without the least pride. She would often read to them, examine, instruct, and pray with them if they were sick, so as she was exceedingly beloved of every body. Piety was so prevalent an ingredient in her constitution, (as I may say,) that even amongst equals and superiors she no sooner became intimately acquainted, but she would endeavour to improve them, by insinuating something of religion, and that tended

to bring them to a love of devotion; she had one or two confidants with whom she used to pass whole days in fasting, reading, and prayers, especially before the monthly communion and other solemn occasions.

"She abhorred flattery; and though she had abundance of wit, the railery was so innocent and ingenuous that it was most agreeable. She sometimes would see a play; but since the stage grew licentious, expressed herself weary of them, and the time spent at the theatre was an unaccountable vanity. She never played at cards without extreme importunity, and for the company; but this was so very seldom, that I cannot number it among any thing she could name a fault. No one could read prose or verse better, or with more judgment; and as she read, so she wrote, not only most correct orthography, with that maturity of judgment and exactness of the periods, choice of expressions, and familiarity of style, that some letters of hers have astonished me and others to whom she has occasionally written. She had a talent of rehearsing any comical part or poem, as to them she might be decently free with was more pleasing than heard in the theatre; she danced with the greatest grace I had ever seen, and so would her master say, who was Mons. Isaac; but she seldom showed the perfection, save in the gracefulness of her carriage, which was with an air of sprightly modesty not easily to be described. Nothing affected, but natural and easy as well in her deportment as in her discourse, which was always material, not trifling, and to which the extraordinary sweetness of her tone, even in familiar speaking, was very charming. Nothing was so pretty as her descending to play with little children, whom she would caress and humour with great delight. But she most affected to be with grave and sober men, of whom she might learn something, and improve herself. I have been assisted by her in reading and praying by me; comprehensive of uncommon notions, curious of knowing every thing to some excess, had I not sometimes repressed it. Nothing was so delightful to her as to go into my study, where she would willingly have spent whole days; for, as I said, she had read abundance of history, and all the best poets, even Terence, Plautus, Homer, Virgil, Horace, Ovid; all the best romances and modern poems; she could compose happily, and put in pretty sym-

bels, as in the 'Mundus Muliebris,' (a poem of Mr. Evelyn's, reprinted in his *Miscellaneous Writings*, 1825, 4to., page 697-713.) "wherein is an enumeration of the immense variety of the modes and ornaments belonging to the sex; but all these are vain trifles to the virtues which adorned her soul; she was sincerely religious, most dutiful to her parents, whom she loved with an affection tempered with great esteem, so as we were easy and free, and never were so well pleased as when she was with us, nor needed we other conversation; she was kind to her sisters, and was still improving them by her constant course of piety. Oh, dear, sweet, and desirable child, how shall I part with all this goodness and virtue, without the bitterness of sorrow and reluctance of a tender parent! Thy affection, duty, and love to me was that of a friend as well as a child. Nor less dear to thy mother, whose example and tender care of thee was unparalleled, nor was thy return to her less conspicuous: Oh! how she mourns thy loss! how desolate hast thou left us! To the grave shall we both carry thy memory!

"God alone (in whose bosom thou art at rest and happy!) give us to resign thee and all our contentment (for thou indeed wert all in this world) to His blessed pleasure! let Him be glorified by our submission, and give us grace to bless Him for the graces He implanted in thee, thy virtuous life, pious and holy death, which is indeed the only comfort of our souls, hastening through the infinite love and mercy of the Lord Jesus to be shortly with thee, dear child, and with thee and those blessed saints like thee, glorify the Redeemer of the world to all eternity! Amen!

"It was in the nineteenth year of her age that this sickness happened to her. An accident contributed to this disease; she had an apprehension of it in particular, which struck her but two days before she came home, by an imprudent gentlewoman whom she went with Lady Falkland to visit, who, after they had been a good while in the house, told them she had a servant sick of the smallpox; (who indeed died the next day;) this my poor child acknowledged made an impression on her spirits. There were four gentlemen of quality offering to treat with me about marriage, and I freely gave her her own choice, knowing her discretion. She showed great indifference to marrying at all: 'for truly, says she to her mother, (the other day,) 'were I assured

of your life and my dear father's, never would I part from you; I love you and this home where we serve God, above all things, nor ever shall I be so happy; I know and consider the vicissitudes of the world, I have some experience of its vanities, and but for decency more than inclination, and that you judge it expedient for me, I would not change my condition, but rather add the fortune you design me to my sisters, and keep up the reputation of our family.' This was so discreetly and sincerely uttered, that it could not but proceed from an extraordinary child, and one who loved her parents beyond example.

"At London she took this fatal disease, and the occasion of her being there was this: My Lord Viscount Falkland's lady having been our neighbour, (as he was Treasurer of the Navy,) she took so great an affection to my daughter, that when they went back in the autumn to the city, nothing would satisfy their incessant importunity but letting her accompany my lady, and staying some time with her; it was with the greatest reluctance I complied. Whilst she was there, my lord being musical, when I saw my lady would not part with her till Christmas, I was not unwilling she should improve the opportunity of learning of Sig. Pietro, who had an admirable way both of composing and teaching. It was the end of February before I could prevail with my lady to part with her: but my lord going into Oxfordshire to stand for knight of the shire there, she expressed her wish to come home, being tired of the vain and empty conversation of the town, the theatres, the court, and trifling visits which consumed so much precious time, and made her sometimes miss of that regular course of piety that gave her the greatest satisfaction. She was weary of this life, and I think went not thrice to court all this time, except when her mother or I carried her. She did not affect showing herself; she knew the court well, and passed one summer in it at Windsor with Lady Tuke, one of the queen's women of the bedchamber; (a most virtuous relation of hers;) she was not fond of that glittering scene, now become abominably licentious, though there was a design of Lady Rochester and Lady Clarendon to have made her a maid of honour to the queen as soon as there was a vacancy. But this she did not set her heart upon, nor indeed on any thing so much as the service of God, a quiet and regular life, and how she

might improve herself in the most necessary accomplishments, and to which she was arrived at so great a measure.

"This is the little history and imperfect character of my dear child, whose piety, virtue, and incomparable endowments deserve a monument more durable than brass and marble. Precious is the memorial of the just. Much I could enlarge on every period of this hasty account, but that I ease and discharge my overcoming passion for the present, so many things worthy an excellent Christian and dutiful child crowding upon me. Never can I say enough, oh dear, my dear child, whose memory is so precious to me!

"This dear child was born at Wotton, in the same house and chamber in which I first drew my breath, my wife having retired to my brother there in the great sickness that year upon the first of that month, and near the very hour that I was born, upon the last, viz., October.

"March 16th. She was interred in the southeast end of the church at Deptford, near her grandmother, and several of my younger children and relations. My desire was she should have been carried and laid among my own parents and relations at Wotton, where I desire to be interred myself, when God shall call me out of this uncertain transitory life, but some circumstances did not permit it. Our Vicar, Dr. Holden, preached her funeral sermon on 1 Phil. v. 21: 'In me to live is Christ, and to die is gain,' upon which he made an apposite discourse, as those who heard it assured me, (for grief suffered me not to be present,) concluding with a modest recital of her many virtues and signal piety, so as to draw both tears and admiration from the hearers. I was not altogether unwilling that something of this sort should be spoken, for the edification and encouragement of other young people.

"Divers noble persons honoured her funeral; some in person, others sending their coaches, of which there were six or seven with six horses, viz., the Countess of Sunderland, Earl of Clarendon, Lord Godolphin, Sir Stephen Fox, Sir William Godolphin, Viscount Falkland, and others. There were distributed amongst her friends about sixty rings.

"Thus lived, died, and was buried, the joy of my life, and ornament of her sex and of my poor family! God Almighty of His infinite mercy grant me the grace to resign myself and all I have,

or had, to His divine pleasure; and in His good time, restoring health and comfort to my family; 'teach me so to number my days, that I may apply my heart to wisdom,' be prepared for my dissolution, and that into the hands of my Blessed Saviour I may recommend my spirit! Amen!

"On looking into her closet, it is incredible what a number of collections she had made from historians, poets, travellers, &c., but above all, devotions, contemplations, and resolutions on these contemplations, found under her hand in a book most methodically disposed; prayers, meditations, and devotions on particular occasions, with many pretty letters to her confidants, one to a divine (not named) to whom she writes that he would be her ghostly father, and would not despise her for her many errors, and the imperfections of her youth, but beg of God to give her courage to acquaint him with all her faults, imploring his assistance and spiritual directions. I well remember she had often desired me to recommend her to such a person, but I did not think fit to do it as yet, seeing her apt to be scrupulous, and knowing the great innocency and integrity of her life.

"It is astonishing how one who had acquired such substantial and practical knowledge in other ornamental parts of education, especially music, both vocal and instrumental, in dancing, paying and receiving visits, and necessary conversation, could accomplish half of what she has left; but as she never affected play or cards, which consume a world of precious time, so she was in continual exercise, which yet abated nothing of her most agreeable conversation. But she was a little miracle whilst she lived, and so she died!"

A letter from her mother is written in the same strain of love and sorrow.

To Lady Take.

April, 1685.

"How to express the sorrow for parting with so dear a child is a difficult task. She was welcome to me from the first moment God gave her, acceptable through the whole course of her life by a thousand endearments, by the gifts of nature, by acquired parts, by the tender love she ever showed her father and me: a thread of piety accompanied all her actions, and now proves our greatest

consolation. The patience, resignation, humility of her carriage in so severe and fatal a disease, discovered more than an ordinary assistance of the Divine goodness, never expressing fear of death, or a desire to live, but for her friends' sake. The seventh day of her illness she discoursed to me in particular as calmly as in health, desired to confess and receive the blessed sacrament, which she performed with great devotion; after which, though in her perfect senses to the last, she never signified the least concern for the world, prayed often, and resigned her soul. What shall I say? She was too great a blessing for me, who never deserved any thing, much less such a jewel. I am too well assured of your ladyship's kindness to doubt the part you take in this loss; you have ever showed yourself a friend in so many instances, that I presume upon your compassion; nothing but this just occasion could have hindered me from welcoming you to town, and rejoicing with the best friend I have in the world, a friend by merit and inclination, one I must esteem as the wife of so worthy a relation and so sincere a friend as Sir Samuel was to me and mine. What is this world, when we recall past things! What are the charms that keep our minds in suspense! without the conversation of those we love, what is life worth! How did I propose happiness this summer in the return of your ladyship and my dear child, for she was absent almost all this winter!

"She had much improved herself by the remarks she had made of the world and all its vanities. What shall I add? I could ever speak of her; and might I be just to her without suspicion of partiality, could tell you many things. The papers which are found in her cabinet discover how she profited by her reading: such reflections, collections out of Scripture, confessions, meditations, and pious notions, evidence her time was not spent in the trifling way of most young women. I acknowledge, as a Christian, I ought not to murmur, and I should be infinitely sorry to incur God's further displeasure. There are those yet remaining that challenge my care, and for their sakes I endeavour to submit all I can. I thank my poor cousin a thousand times for her kind concern, and wish she may live to be the comfort you deserve in her, that God will continue the blessing to both, and make you happy, which is the prayer of her who is

"Yours most affectionately, M.E."

Mrs. EVELYN herself seems to have been an exemplary wife and mother. She was the only child of Sir Richard Brown, and was married in the Chapel of the Embassy, at Paris, in 1647, when, as it appears by the dates of her life, she could have been only in her twelfth or thirteenth year. She remained at Paris with her parents till, in 1652, she returned with Mr. Evelyn to England.

In her will, dated February, 1708, she desired to be buried in a stone coffin near that of her husband, "whose love and friendship I was happy in fifty-eight years and nine months, but, by God's providence, left a disconsolate widow, the 27th of February, 1705, in the seventy-first year of my age. His care of my education was such as might become a father, a lover, a friend, and husband, for instruction, tenderness, affection and fidelity to the last moment of his life; which obligation I mention with a gratitude to his memory ever dear to me; and I must not omit to own the sense I have of my parents' care and goodness in placing me in such worthy hands."

Evelyn makes mention in his Diary of an intimate friend of his own and his wife, of whom he seems to have intended to leave a fuller record. He speaks of her frequently as maid of honour to Charles II.'s queen, under the name of Mrs. BLASSE, and in 1675 she married Sidney Godolphin, celebrated as a statesman during Queen Anne's reign. Three years after her marriage, when she was in her twenty-sixth year, she died suddenly of a fever, her husband having only the day before her death informed Mr. Evelyn of her danger, and desired his prayers and assistance. In the midst of the dissipations and wickedness of the Court of that period, she had been as much distinguished for her virtuous and religious character as for her beauty, and her death was deeply lamented both by her friends and by the poor, to whom she was a constant benefactor. She sent £70 at one time to Mr. Evelyn to be distributed in charity, and was in the habit of frequently sending him sums for that purpose. Religion was, he says, the tie of their friendship; and during the seven years in which she was maid of honour, they often prayed, visited the sick and miserable, received, read, discoursed, and communicated in all holy offices together; she was most dear to his wife, and affectionate to his children. The Sunday before her death, "she received the heavenly Viaticum, after a

most solemn recollection. She put all her domestic concerns into the exactest order, and left a letter directed to her husband, to be opened in case she died in childbed, in which, with the most pathetic and endearing expressions of a most loyal and virtuous wife, she begs his kindness to her memory might be continued by his care and esteem of those she left behind, even to her domestic servants, to the meanest of which she left considerable legacies, as well as to the poor." Her infant, born five days before her death, survived her; and when grown to man's estate, continued the friendship with Mr. Evelyn's family. Her husband, overwhelmed by grief, confided to him the care of her funeral, which he attended to Godolphin in Cornwall; and on his return, looked over her papers with her husband, "most of which consisted of Prayers, Meditations, Sermon Notes, Discourses, and Collections on several religious subjects, and many of her own happy composing, and so pertinently digested, as if she had been all her life a student in divinity. We found a Diary of her solemn resolutions, tending to practical virtue, with letters from select friends, all put into exact method. It astonished us to see what she had read and written, her youth considered."

ELIZABETH LADY GUILDFORD.

ELIZABETH LADY GUILDFORD was daughter to Fulk Greville Lord Brook, and first wife of Francis Lord Guildford, son to the Lord Keeper North. The care of her parents in her education was so well requited by her, that one of them said very seriously in express words, "that through her whole life-time she had scarce done any thing to offend them."

She had no relish for any thing which could taint her imagination, or stain the purity of her mind; nor was she disposed to books of idle entertainment; she chose for her diversion instructive histories, but gave her serious attention to such books as taught her what was her duty, or quickened her zeal to fulfil it. "For this purpose, she very early began to use the best arts of conversing with God, and her own soul; in the splendours of a court, (for such was her father's house,) she one day in the week constantly spent in the retirements of her closet; and in conformity to the discipline of the

Church, her stated day was either Wednesday or Friday, which of them she foresaw she might be best permitted to make her own, and observe our Lord's direction, in fasting at a time when she should least appear unto men to fast." This account was given by a reverend person who ministered to her family in the offices of religion; and he added the remark, that he always observed her on those days, after she had finished the holy labours of them, to be more cheerful in humour, lighter and more agreeable in her conversation and air, than she was used to be at any other time.

She was accustomed in her youth to rise early every day, "when the first thing she did, was devoutly to acknowledge the mercy of God, who had watched over her while she slept; thus seasoning her mind betimes in the morning, she seemed to have a grateful savour of it all the day after; and when it could be, without observation, she retired to her closet at noon, that no distinct period of her time might escape her consecration of herself and it, to God's honour and glory."

She was diligent in her preparations for the Lord's Supper, which she would never omit but when she thought she had not timely notice of the day of its administration. "The hunger and thirst she had after this heavenly food was always more eager than her appetite to her meals; and at the approach of death, that desire remained when all others failed, the ardour of her spirit seeming to actuate her body to bear its share of reverence and worship on that occasion."

She was discreet as well as liberal in her charity, and being persuaded that there was a giving which was not charity, she governed her charity as she did her whole behaviour, with prudence.

She owed much to the gifts of nature, though more to those of grace: for her high birth, being dignified by a holy calling, gave her great advantages for commanding and improving her time, and set her above the necessity or temptation of wasting it in idle visiting. Her form was beautiful, and that being suitably animated by a devout soul, raised her to the height of Solomon's character, for as her lord was her head, so was she his "crown."

Her aversion to whatever was dishonourable gave occasion to her sometimes being considered stately in her behaviour, for she could not bear the faults

or follies of the absent to be brought forward for the amusement of the company, nor could she hear any affront offered to God or religion without showing her resentment of it; such indignation could not but preserve her the esteem of persons of worth, whatever she might lose of outward compliment from others.

She was trained up for the duties of her life by bodily suffering, which she endured most patiently, and died regretted by all who knew her intimately for her tenderness and affection.

The sermon in which this character of her is given, was preached by Dr. Knight, on the day of her funeral, Nov. 18th, 1699; but another sermon to her memory seems to have been preached, probably on the next Sunday, for Evelyn says in his Diary, "At our chapel in the evening," (he was then in London.) "was a sermon preached by young Mr. Horneck, chaplain to Lord Guildford, whose lady's funeral had been celebrated magnificently the Thursday before. A panegyric was now pronounced, describing the extraordinary piety and excellently employed life of this amiable young lady. She died in childbed a few days before, to the excessive sorrow of her husband, who ordered the preacher to declare, that it was in her exemplary life, exhortations and persuasion, that he totally changed the course of his life, which was before in great danger of being perverted, following the mode of this dissolute age. Her devotion, early piety, charity, fastings, economy, disposition of her time in reading, praying, recollections in her own handwriting of what she heard and read, and her conversation, were most exemplary."

LADY NEWLAND.

THE account of LADY NEWLAND was received from the pastor, "who knew her intimately while she was living, and who attended her through her sickness to the gates of eternity."

"She had a mind fairly prepared for the eternal exercise, and joy of the saints and angels, which is to adore and praise the Fountain of their being and happiness, as appeared by the constancy of her devotions, both in private and public; in private, her devotion was always the first business in the morning, near two hours of which she continually spent in prayer, and reading, and meditation;

and how late soever she happened to be detained at night, whether by business or innocent diversion, she always separated at least one hour from her rest, for the same divine and heavenly exercises; after which she constantly attended the family devotions, not suffering one duty to interfere with another. And then as for her attendance upon the public prayers of the Church, it was so remarkably constant, that whenever she absented from them, one might certainly conclude, either she was detained by sickness, or some very extraordinary occasion. Yea, so very exact and punctual was she in this matter, that she always took care, so to contrive her business, and diversion, as that they might comport with her attendance on the public service; so as that whenever it did so happen, as that she could not be present, either morning or evening, in her own parish church, she might be sure not to miss of it in some other. And as for the holy sacrament, that best repast and banquet of devout souls, she was a constant guest at it once a month at least, and for the most part oftener, as she found opportunity; her hunger and thirst after that righteousness, therein sealed and conveyed, being too eager to be satisfied with the common stint of twice or thrice a year's participation of it.

Thus did she spend the greater part of her life in heaven, and this in a great plenty of worldly enjoyments. And this severe and abstracted kind of life which she led, was so far from producing moroseness, pride, or censoriousness, that her conversation was always free and open, "carrying such an amiable air about it as sufficiently proved the excellency of the temper from whence it did proceed." After fulfilling her several duties as a daughter, wife, mother, friend, and mistress, she died in 1690, and was buried in the church of Allhallows, Barking, London. Of the circumstances of her life no particulars are given.

LADY CHOLMONDELEY.

LADY CHOLMONDELEY deserves a place among the religious ladies of her time, according to the character given of her by Samuel Catherall in the sermon preached at her funeral. He describes her as having fulfilled all the duties of her station in life, whether in her single,

married, or widowed state. "A person of an exact life and conversation, without the affectation of Puritanical preciseness, or rigid moroseness, being ever easy in herself, and never troublesome to others; and yet putting on always so much of religious gravity in her conversation, as to encourage virtue, and discountenance vice."

Being gentle and obliging, and a great enemy to tattle and evil speaking, she was generally spoken of as the happy person who had not one enemy.

In her religious course she was strictly obedient to the rules of the Church, much given to fasting, prayer, and study of the Scriptures, and a monthly communicant at the table of the Lord, that she might there receive the bread of life and cup of salvation, and have sealed to her the mysteries of redemption through her Saviour.

In other respects her life presents a picture such as has repeatedly been presented before, of devotional acts in her family, and charitable acts to the needy. When her death approached, she made preparations for it, and continued twice a day to perform her devotions with her whole family out of the public prayers of the Church, and much more frequently out of other helps to devotion, whilst she received the holy communion still oftener than before. When from keeping her room she was reduced to keep her bed, the same devotional course was continued, and this religious order of doing all things fit to be done, no doubt preserved in her the calmness and patience which she showed throughout her illness, so that she was able to undergo her last pains and agonies with more composure than her relations and others who saw her suffer them.

Her faculties being clear to the last, she spent the small remainder of her strength in advising those around her to prepare for their latter end; and whilst she heard them praying passionately for her, she as devoutly prayed for herself, "still crying out in the language of her holy mother, 'Lord, have mercy upon me, Christ have mercy upon me;' till at last she recommended her spirit into His hands, that undoubtedly received it into mercy."

She died in February, 1691, and was buried at Malpas, in Cheshire.

KATHARINE LADY NEVILLE.

KATHARINE, daughter of SIR ARTHUR INGRAM, of Temple Newsam in Yorkshire, lost early in life her mother, who was of a family faithful to the Church of England, and was then educated by an aunt, a rigid Independent; but though daily solicited, she would never join in communion with them, and persevered to her dying day in fidelity to her Church.

She became afterwards the wife of Sir Christopher Neville, whom she survived.

Her chaplain, Mr. Malton, bears witness to the constancy of her attendance upon the services of the Church, so that when she was disabled from walking, she was carried in a chair to the church, and supported by two persons to her seat. And when deprived of the use of one side, she constantly had the service of the Church read at home, and usually a repetition of the sermon.

"If she was interrupted in her ordinary course of meditation and prayer, yet she never would fail to finish her pious course, however unseasonable and late, even to the prejudice of her bodily health. She was a constant attendant at the Lord's table, and received the holy communion about two months before her death, when she apprehended a sudden change. Her illness caused her the severest pain, which she bore without a murmur, those sufferings never moving her to repine, which caused the lookers-on to feel pity and even horror."

"Every morning and evening she had the service of the Church in her family, where she required all her servants to attend, in time for the confession. On the Lord's day she assembled them before the morning service to return thanks for all the mercies they had received, and to recommend themselves to the blessed influence and protection of God's Holy Spirit for the remainder of the day."

"She ever wrote down the sermon, and made a repetition of it to her family, and often to her poor neighbours, who could not attend the public service through sickness or other bodily infirmities. During the latter part of the Lord's day, she used to hear her servants read and repeat the Catechism, and the day was ended by the Prayers of the Church, and a psalm of thanksgiving."

The week before the administration of the Sacrament of our Lord's Body and

Blood, was spent by her in stricter devotion with her family.

"She literally answered the Apostle's character of being poor enough to herself, yet making many rich; to my certain knowledge," says her chaplain, "always sparing and mean in her own dress, that so she might cover their nakedness. She knew no other considerable use of an estate than to be hospitable, entertain her friends generously, and to dispense and give liberally to the poor. It was the wonder of her acquaintance to consider whence she had so great a fund, ever entertaining so many visitors, I had almost said families, and daily expending so much in alms."

"Thus conscientiously did she perform her duty to God and man; she was an ornament and glory to the religion she professed, yet always lowly in her own eyes, and departed this life full of years and full of honour." She died in April, 1715, and was buried at Anburgh, in Lincolnshire.

BARBARA LADY LONGUEVILLE.

BARBARA, daughter to John Talbot, Esq., of Laycock, in Wiltshire, was married to Henry Yelverton, Lord Grey of Ruthyn, created Viscount Longueville in 1690. His father, Sir Henry Yelverton, was a faithful son of the English Church during its calamities, and received Dr. Morton, the Bishop of Durham, into his house, where he entertained him with the tenderness and duty of a son, till his death on St. Matthew's Day, in 1659. Sir Henry married Susan, Baroness Grey of Ruthyn, who brought this title into the family. Their son, Henry Lord Longueville, died in 1703, in the fortieth year of his age, and left two sons and five daughters in the charge of his wife Barbara.

Her picture is preserved among the celebrated beauties of Charles II.'s court, in the collection at Petworth House; but upon her husband's death she retired from the world, and lived to the age of ninety-eight as a widow.

Though her husband bore the spurs at the coronation of William and Mary, as well as of James II., she was devoted to the Stuart family, and would sometimes say that she would have to intercede for her descendants when the royal family should be restored: She was much opposed to investing money in the

funds, and would never trust to their security.

She was a friend of Bishop Ken's, who came to visit her after her husband's death, when it is said that he asked to see her infant, adding, "It always is delightful to see a Christian who has never willingly sinned against God."

To the end of her life she had a custom of making her maid read to her the psalms and lessons of the day. In the course of these, she usually made remarks upon what was read. One day her maid was surprised by her unusual silence, especially towards the end of the reading. She ceased, but her mistress was still silent, when it was found that Lady Longueville had breathed her last before the second lesson was finished.

MRS. SUSANNA HOPTON.

THIS lady was descended from the ancient family of the Harveys in Staffordshire; she was born in 1627, and was married to Richard Hopton, of Kington, in Herefordshire, by whose care she was recalled to the Church of her baptism. During the anarchy of the kingdom, while she was yet young, she had been drawn over to the Roman Church by Father Tuberville, but being induced by her husband to consult some of the most learned divines of the age, and to read the best treatises on both sides of the question with which English writers could supply her, she returned to her own Church, and continued to be a sincere and faithful member of it. She is said to have been "a woman of an excellent understanding, fine wit, and solid judgment," and by her own pains she repaired the neglect of her education, though she always herself lamented its incompleteness.

She had a large collection of English books of devotion, and she herself composed some under the title of "Daily Devotions, consisting of Thanksgivings, Confessions, and Prayers, by an humble Penitent." These were for some time supposed to be written by the same divine who wrote "The Sacrifice of a Devout Christian," added to them in a later edition, but Dr. Hickes ascertained by Mrs. Hopton's own confession, that they were written by her.

She wrote likewise an "Hexameron, or Meditations on the Six Days of the Creation; Meditations and Devotions on the Life of Christ."

"The subject was treated by this good lady, not in the way of commentary or explication, but rather of recital and admiration, and such a thankful elevation of the heart to God, as must leave all those without excuse, who are not hereby excited to fear, love, honour, obey, and praise Him for His unspeakable goodness from day to day." Here she proceeds step by step, through all the works of Creation, to remind us of the blessings continually showered down upon us. Such is the account given of the work by Dr. Spinckes in his Preface to it; and he adds, "Let but the devout Christian seriously observe how all the other works of the Lord 'praise Him, and magnify Him for ever,' how 'the heavens declare the glory of God, and the firmament shows His handiwork, the earth also, with all the works that are therein;' and how these all constantly obey His commands, and answer the ends of their creation; and he must inevitably blush, and be heartily ashamed to think that mankind, the lord of all, should be the only ungovernable part of all this visible world."

From the works of Creation she proceeded in the latter part of these meditations to the mercies of Redemption, so as to raise the mind of the Christian to the love of our Blessed Lord, by the contemplation of all that he has done for our happiness.

She also reformed the "Devotions in the Ancient way of Offices," which were composed by a member of the Romish Church; she spent great pains in correcting whatever parts of these offices rendered them unfit for the use of members of the Church of England, and then sent them to Dr. Hickes, who after further correction and improvement, published them. After recommending them to the use of members of the English Church, he proceeds thus: "But all this while I have been speaking of the book, I had almost forgot the devout reformer of it, who is one that hath a mighty genius for divinity, and though never bred in scholastic education, yet by conversation with learned clergymen, hath attained to a skill in that sacred science not much inferior to that of the best divines. It is one, who hath already given to the world one book of devotion, which hath been well received in four or five editions, and will leave it another, for which posterity will bless the author's name; one, whose house is a temple, and whose family is a church

or religious society, and whose hands are daily lifted up unto heaven, with alms as well as prayers; one who religiously observes all the orders of the Church that concern the people, and wishes that those were better observed which concern the priests; one who more particularly keeps with most exact observance all the fasts and festivals of the Church, and for the great ends for which they are enjoined; in a word, one who is a great example of Christian piety, and a singular ornament to our Communion in this degenerate age; and among the many and most serious good wishes I have for the Church of England, this is, and always shall be one, that all her sons and daughters were such."

In a later edition he adds, that he is no longer obliged to silence "concerning the first reformer of these devotions; of whom the world has now been already by me made acquainted, that it was a very devout gentlewoman of quality, lately deceased, who in her youth had been drawn away from the Church of England to that of Rome; but returned back to her first fold upon a fuller and more accurate review of the controversy betwixt the two Churches; whereof a sufficient account is to be found in a letter of hers to Father Tuberville." This letter was included by Dr. Hickes in a collection which he made upon the subject, and in his Preface to it he made honourable mention of the writer.

The book of devotions contains offices for the days of the week, hours of the day, seasons and festivals of the year, and also for special occasions of prayer, humiliation, or thanksgiving; and as she thus pointed out a course of regular devotion, so "she kept it up not only in herself, but in her family; not only on the Lord's day, but throughout the whole week, setting apart five times every day for religious worship; from which she would not suffer herself to be diverted, by any business that was not very extraordinary. Even in her old age, and the cold winter season, she would be up, and in the closet at her matins, by four of the clock in the morning, from which custom she was for a long time not to be discouraged, either by the effects of her declining age, or by the extremity of the weather. So that she might truly say with the royal Psalmist, 'Mine eyes prevent the night watches, that I may be occupied in Thy words.' Though some time before she

died, she was prevailed with to forbear till five or six. She neither indulged herself in diet nor sleep, so much as her years required, but contented herself with less in both these respects, than those about her judged convenient for her. So much was she above gratifying the flesh, and so desirous not to fall short of any mortification she apprehended her religion to have required of her.

"She was a constant observer of not only the feasts, but fasts of the Church likewise, and was much scandalized at the generality of those who profess themselves members of the Church of England, for showing no more regard to such days."

"She well remembered our blessed Saviour's infinite love, not only in dying for us miserable sinners, but moreover, in instituting the Holy Eucharist, in memory of His Body broken, and His Blood poured forth for our redemption, and not only readily embraced all opportunities of attending upon this sacred ordinance, but did it with the greatest solemnity and reverence. And well knowing what especial advantages the devout Christian receives from so near approach to his blessed Saviour, she looked upon it, and longed after it, as a foretaste of that heavenly banquet, whereof she promised herself to be made partaker, when she should be admitted to an immediate enjoyment of Him. It was the delight of her soul to commemorate His love, and bless Him for His goodness, though in the humblest manner as she could."

"As her prayers, so did her alms likewise ascend up to heaven, to prepare her a place there, that when her prayers here should cease, she might be admitted to sound forth eternal hallelujahs, with the blessed choir of saints and angels. For she was not sparing in these; but as she had a fortune to do it, so she took care to dispense them bountifully, though sometimes with affected secrecy, whilst she lived, and was liberally munificent when she died. It would have grieved one to hear the sad lamentations that were amongst her neighbours at Kington, not long before her death, by reason of her removal from thence to Hereford, where some time after she ended her days, after she had lived to a good old age, being eighty-one years old and upwards. Which time she had improved to the best purposes, in serving God, and doing good in her generation. Nor was her bounty

confined to that neighbourhood, though most remarkable there; for it extended to the poor and needy in far distant places, where she saw occasion; as appears from several letters of thanks, that were found among her papers after her decease.

"Another good quality observable in her was, that she was of a very grateful temper, insomuch, that when she had any way received an obligation, she was observed to be uneasy till she had expressed her sense of it, by a suitable return, and usually to the advantage of such as had obliged her."

Such is the account of Mrs. Hopton's widowhood given by Dr. Spinckes; her husband, who was one of the judges in Charles the Second and James the Second's reigns, died in 1690, and left her without children, in very plentiful circumstances.

As Mr. Hopton had been a great benefactor to the clergy, and had restored to the Church the large impropriation of Bishop's Frome, in Herefordshire, so was his widow a benefactress to them, ever dutiful to the Church and its orthodox sons, particularly to those of the clergy who were reduced by deprivation to poverty; to whom she left in trust £700.

A friend who knew her thoroughly, described her discourse "upon serious matters as strong, eloquent, and nervous; upon pleasant subjects, witty and facetious; and when it required an edge, was as sharp as a razor. For she knew exactly well what was proper to be said upon any occasion, or to any company. She was a rare manager and economist, and set down every day what she received in, and paid out; and by such care was enabled to be charitable to the poor in the highest degree, and hospitable to her friends in a generous manner." She had a good collection of books; and the margins of most of them filled with her manuscript notes, amongst which were more than twenty volumes, by Romish authors, left by her to Dr. Hikes. She fell sick of a very sharp fever, about the end of June, 1709, which she bore with uncommon courage, patience and resignation. By her will, dated July, 1708, she commended her soul to Almighty God, and her body to be buried near her husband, in the parish church of Bishop's Frome, Herefordshire. "according to the order of the Church of England: in the Catholic Communion of which Church I die; be-

lieving she holds the true Catholic Faith according to the Scriptures, and Apostolical Traditions explaining them; the three Creeds expressing the articles of Faith, and the first four General Councils explaining them."

She died on July 12th, and was buried according to her appointment, and an inscription composed to her memory by Dr. Hicckes.

ANNE BAYNARD.

ANNE BAYNARD was born at PRESTON, in Lancashire, and was the only child of Dr. Edward Baynard, Fellow of the College of Physicians. Her character was given by Collier in his great Historical Dictionary, where he derives her descent from Ralph Baynard, who came into England with the Conqueror, and received eighty-four lordships for his courage at the battle of Hastings, but of whom Mr. Collier says, that it may be doubted whether the first Ralph added so much distinction to the family as the last Anne.

His character of her is as follows: "Anne Baynard, for her prudence, piety, and learning, deserves to have her memory perpetuated; being not only skilled in the learned languages, but in all manner of learning and philosophy, without vanity or affectation. Her words were few, well chosen and expressive. She was seldom seen to smile, being rather of a reserved and stoical disposition; which sect of philosophers she most affected; their doctrine (in most parts) seeming agreeable to her natural temper; for she never read, or spoke of them, but with a sort of delight and pleasingness in her countenance; she had a great contempt of the world, especially of the finery and gayety of life; she had a great regard and veneration for the sacred name of God, and made it the whole business of her life to promote His honour and glory; and the great end of her study was, to encounter atheists and libertines, as may be seen in some severe satires written in the Latin tongue, in which language she had a great readiness and fluency of expression.

Mr. Prude, the minister of her parish, in his funeral sermon, enlarges more fully on these points.

"As for learning, whether it be to know and understand natural causes and events, to know the courses of the sun,

moon, and stars; the qualities of herbs and plants; to be acquainted with the demonstrable verities of the mathematics; the study of philosophy; the writings of the ancients, and that in their own proper language, without the help of an interpreter; these things she was not only conversant in, but mistress of. She had from her infancy been trained up in the knowledge of them, and had made a great progress therein; and even in her green years, at the age of twenty-three, was arrived to the knowledge of a bearded philosopher."

It appears that her parents, "perceiving her elegant and sprightly genius, joined with a natural propensity to learning, gave her a very liberal education, which she improved to the utmost.

"She took great pains to perfect her knowledge in the Greek tongue, that she might read St. Chrysostom in his own language. She was very conversant in the Greek Testament; and not satisfied with reading only, she set herself to the composing of many things in the Latin tongue, from which it appeared that she had a beauty in her style as well as in her countenance. Her strong memory and exalted mind made her covet more and more knowledge, and in this particular alone she would often say, 'It was a sin to be contented with but a little.'

"But after all this, with what profound humility, with what prostration of mind would she cry out with St. Paul, 'I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.'

"In which study she was no small proficient, and had often by her nervous arguments, and by the grace of God which was in her, sent to silence some of those bold men who have attempted, even in these days, to revive that old and baffled heresy of Socinus, and she much lamented that such opinions should gain any footing or entertainment among Christians.

"I have heard her say," (Mr. Prude continues,) "that human learning was worth nothing, unless it leads to the knowledge of Christ revealed in the Gospel as her only Saviour. 'What availeth Solomon's skill,' she would ask, 'in all the works of nature, if by them we be not brought to see the God of nature? What is it to be so skilful in astronomy, as that by the motions of the heavens we can foretell things here below, if we never study by our holy practices to come thither? What is it

to be so skilful in arithmetic, as that we can divide and subdivide to the smallest fractions? If (as God hath revealed unto us in His Holy Word) we do not so learn to number our days that we may apply our hearts unto wisdom?"

"What is it for a physician to be skilful in foreseeing and preventing the diseases of the body, if (as God hath revealed unto him) he knoweth not where to find that Balm of Gilead, the wine and oil of that Samaritan, the Lord Jesus, to pour into the festered wounds of his own soul and conscience?"

"She was a true and constant Church-woman, a great asserter and defender, both of the order and economy of the Church of England, and pitied the breaches and schisms, which dissensions had made in the pure and spotless religion of the most Holy Jesus. She would often say, that pride and self-conceit were the two main pillars on which that fabric of dissension stood, and therefore wise and considerate persons would easily conclude it to be built upon a weak and sandy foundation.

"And as to heresy, so she was a professed enemy to atheism and profaneness, and held the sacred name of God in such reverence, that she always either bowed or stood up, when any occasional discourse offered itself that way.

"She was a constant frequenter of the Word and Sacrament; and the prayers of the Church, which call for our daily attendance, she never missed, unless hindered by some bodily infirmity, to which of late she had been too subject.

"Her private piety and devotion was no less, and in her chamber she 'communed with her own heart,' privately examining the state of her soul, that she might 'stand in awe and sin not.'

"She caught at all opportunities of retirement that she might have the better intercourse with heaven, and prepare for death by daily dying in holy solitude.

"She spent no time in dressing or adorning herself, and out of the allowance given her she laid aside a part for charitable and pious uses.

"Her constitution was infirm; and two years before her death she was walking alone in the churchyard, where she was afterwards buried, when resting herself in the porch, a sudden thought broke in upon her mind, that in a short time she should die and be buried there, which, far from casting any gloom upon her spirits, rather made her in love with

the place, so that ever after she liked to retire there, and chose it for her burial place.

"Her Christian love for the souls of men made her importunate in her intercessions for the good of the world, and gave her courage and discretion above her years or sex, to benefit the souls of those she conversed with, by friendly reproof, good counsel, or learned and pious discourse.

On her deathbed she desired Mr. Prude to exhort all young people to the study of wisdom and knowledge; and then just before her departure she spoke these words upon the subject, which were, he says, faithfully penned down, and delivered into his hands.

"I desire that all young people may be exhorted to the practice of virtue, and to increase their knowledge by the study of philosophy, and more especially to read the great book of nature, wherein they may see the wisdom and power of the Great Creator, in the order of the universe, and in the production of all things. It will fix in their minds a love to so much perfection, frame a divine idea, and an awful regard of God, which will heighten devotion, and lower the spirit of pride, and give a habit and disposition to His service; it will make us tremble at folly and profaneness, and command reverence and prostration to His great and holy Name.

"That women are capable of such improvements, which will better their judgments and understandings, is past all doubt; would they but set to it in earnest, and spend but half of that time in study and thinking which they do in visits, vanity, and folly.

"It would introduce a composure of mind, and lay a sound basis and groundwork for wisdom and knowledge, by which they would be better enabled to serve God, and help their neighbours."

She died in June, 1697, in her twenty-fifth year, and was buried in the churchyard of Barnes. Some English lines were inscribed on her monument, and Latin verses were afterwards composed to her memory.

Mr. Prude dedicated his sermon to eight ladies, who were her friends or relations, and some of whom had shown her constant attention during her illness: "Lady Mary Fane, Lady Catharine Longueville, Lady Rachel Delves, Madam Mary Bampfylde, Madam Diana Montague, Madam Mary Ewer, Madam Catharine Broncker."

CATHARINE BOVEY.

CATHARINE BOVEY was the daughter of John Riches, Esq., of London, merchant. At the age of fifteen she was married to William Bovey, Esq., who was Lord of the Manor of Flaxley, in Gloucestershire, a gentleman of a very plentiful fortune.

A contemporary author gives the following description of her: "Her person has as many charms as can be desired. She is one of those lofty, black, and lasting beauties, that strike with reverence, and yet delight; there is no feature in her face, nor any thing in her person, her air, and manner, that could be exchanged for any others, and she not prove a loser; then as to her mind and conduct, her judgment, her sense, her steadfastness, her reading, her wit and conversation, they are admirable, so much above what is most lovely in the sex, that shut but your eyes, (and allow for the music of her voice,) your mind would be charmed, as thinking yourself conversing with the most knowing, most refined of yours; free from all levity and superficialness, her sense is solid and perspicuous." The character goes on in as high a strain of praise to describe her as uniting the knowledge of a man with the household virtues of a woman, and concealing her perfections in her house among a few friends. Sir Richard Steele, in dedicating to her the second volume of the *Ladies' Library*, observed to her, that "instead of assemblies, books and solitude were her choice, and that she had gone on in the study of what she should be, rather than attend to the celebration of what she was; thus," says he, "with the charms of the fairest of your own sex, and knowledge not inferior to the more learned of ours, a closet, a bower, or some beautiful scene of rural nature, has constantly robbed the world of a lady's appearance, who never was beheld but with gladness to her visitants, nor ever admired but with pain to herself."

"At the age of twenty-two, she was left a widow, without children, and rich, and being likewise certain of inheriting a large fortune from her father; these things, added to her beauty, gained her crowds of admirers. She however chose to remain in a state of widowhood, that she might be certain to meet with no interruption in the distribution of her great riches, which she employed to the best purposes, viz., to various works of

piety, to divers kinds of charity, to hospitality, and to the encouragement of learning. And notwithstanding the disadvantages of her education, in not being taught the learned languages, yet by often conversing with some of the most learned men of the age, and by her retired way of life and intense application to study, she attained to a very great share of learning, knowledge and judgment."

Dr. Hickes, in the preface to a learned work of his printed long before her death, expressed his esteem for her in the highest terms, calling her "our Christian Hypatia."

She died in January, 1726, in her fifty-seventh year, at Flaxley, in Gloucestershire, where a monument was erected to her, with an inscription recording her hospitality and charity while she lived there; her clothing and feeding the poor, and teaching their children, some of whom every Sunday in turn, she entertained at her house, and examined. It records also her bequests to several hospitals and other charitable purposes, and her intention of rebuilding this chapel at Flaxley, which design was fulfilled by her executrix, Mrs. Mary Pope.

The same lady, who as she recorded on the monument, had "lived with her near forty years, in perfect friendship, never once interrupted," erected a monument to her also in Westminster Abbey, with a long inscription, describing her mode of life as it has been already related from other sources.

MRS. MARY ASTELL.

MARY ASTELL, whose life is given in Ballard's Collection, must not be omitted among the remarkable women of the seventeenth century. She was born at Newcastle-upon-Tyne, about 1668, and was the daughter of a merchant of that place, who gave her a good education; she was taught all the accomplishments commonly learned by young gentlewomen in her station, and though at that time she learnt no foreign language except French, she afterwards gained some knowledge of Latin. Her uncle, who was a clergyman, observing her quick natural parts and eagerness for learning, undertook to be her preceptor, and under his tuition she made a considerable progress in philosophy, mathematics, and logic.

At about twenty years of age she left Newcastle and went to London, where, and at Chelsea, she spent the remainder of her life. Here she pursued her studies very diligently, and in a little time made great additions to her knowledge of the sciences, in which she had been already instructed. Her own delight in learning made her wish that it should be more sought after by her own sex, under the idea that it would keep them from many follies and inconveniences. With this impression she wrote and published a treatise, entitled, "A Serious Proposal to the Ladies, for the advancement of their true and greatest interest," &c., and some time after she published a second part, "Wherein a method is offered for the improvement of their minds." In the first part she proposed a scheme for a kind of college for the education and improvement of the female sex, and to serve as a retreat to such ladies as were averse to the bustle of the world, and wished for a peaceful retirement. The name of a convent was to be avoided, if likely to give offence, and the inmates were to be bound by no vows; but during their residence, were to observe all fast days, and other appointments of the Church, to spend much of their time in devotion and charity, to educate young persons, especially orphans, and to cultivate their own minds by reading. "The scheme seemed so reasonable, and wrought so far upon a certain great lady, that she had designed to give £10,000 towards the foundation of such an establishment; but this design coming to the ears of Bishop Burnet, he immediately went to that lady, and so powerfully remonstrated against it, telling her it would look like preparing a way for Popish orders, that it would be reputed a nunnery, &c., that he utterly frustrated that noble design."

Soon after Mrs. Astell had published the first part of her Proposal, she read Mr. John Norris's Practical Discourses, upon several Divine subjects; these upon careful study raised some doubts and scruples in her, concerning the love of God, and she addressed herself to the author for the solution of her difficulties. Several letters passed between them on the subject, which were afterwards published at the desire of Mr. Norris, and with Mrs. Astell's consent, though she did not put her name to these or any other of her writings.

Notwithstanding her care to conceal

herself, her name was discovered by some learned persons, and her letters greatly applauded.

She continued to apply so diligently to her studies, especially at this time to the classic writers, that "when she saw visitors coming, whom she knew to be incapable of discoursing upon any useful subject, but to come for the sake of chat and tattle, she would look out at the window, and jestingly tell them, 'Mrs. Astell is not at home;' and in good earnest keep them out, not suffering such triflers to make inroads upon her more serious hours."

In 1700, she wrote and published a book, entitled, *Reflections on Marriage*. It was thought that in this work she carried her arguments for the birth-rights and privileges of her sex rather too far, nor is the reason assigned by her biographer for this excess, such as to make it seem more justifiable, for he accounts for it by her disappointment in a marriage contract with an eminent clergyman. On hearing that her book had given some offence, she prefixed a preface to the second edition, in which she defended herself, it is said, with a great deal of wit and smartness.

Continuing to support a character which seems more fitted to a man than to a woman, she courageously and successfully attacked the sectaries who were at this time carrying on designs against the Church; and whilst she engaged the attention of the world by her productions of this kind, she also wrote refutations of heretical doctrines.

In spite of all her endeavours to conceal herself, she was discovered to be the author, by learned men, and received high commendations from Dr. Hicke, Dr. John Walker, Mr. Dodwell, and Mr. Evelyn, and others. Dr. Atterbury, in a letter to Dr. Smallridge, gave this account of his meeting with her:

"Dear George,

"I happened about a fortnight ago to dine with Mrs. Astell. She spoke to me of my sermon," (supposed to be one which he preached, and afterwards printed, against Bishop Hoadley's *Measures of Moderation*;) "and desired me to print it, and after I had given her the proper answer, hinted to me that she should be glad of perusing it; I complied with her, and sent her the sermon the next day. Yesterday she returned it with this sheet of remarks, which I cannot forbear communicating to you;

because I take them to be of an extraordinary nature, considering that they came from the pen of a woman. Indeed one would not imagine a woman had written them. There is not an expression that carries the least air of her sex from the beginning to the end of it. She attacks me very home you see, and artfully enough, under a pretence of taking my part against other divines, who are in Hoadley's measures. Had she had as much good breeding as good sense, she would be perfect; but she has not the most decent manner of insinuating what she means, but is now and then a little offensive and shocking in her expressions; which I wonder at, because a civil turn of words is what her sex is always mistress of. She, I think, is wanting in it. But her sensible and rational way of writing makes amends for that defect, if indeed any thing can make amends for it. I dread to engage her; so I only writ a general civil answer to her, and leave the rest to an oral conference. Her way of solving the difficulty of swearing to the queen is very singular."

Her biographer defends her against the bishop's charge of a want of civility in her expressions, of which, he says, he never heard her accused by any other person.

She wrote several political pamphlets, her principles being those of a loyal subject, but not of a nonjuror. She also wrote a treatise on the Christian Religion, as professed by a daughter of the Church of England, which was addressed by way of letter to a great lady. This book is referred to by Dr. Waterland, who, objecting to some points of doctrine set forth by Dr. Tillotson, adds in a note, that one of these points has been modestly and judiciously examined by an ingenious lady.

As much of her earlier life had been spent in the advancement of learning and virtue, so the latter part of it was chiefly employed in the practice of those religious duties which she had earnestly recommended to others; and although, from the very flower of her age, she lived and conversed with the gay world of London, yet she resisted its temptations, "and in the midst of it led a holy, pure, and even angelical life. She did not only approve things that are excellent, but practised them also, and yet her severe strictness of holy discipline was not attended by sourness or moroseness of temper; her mind being gen-

erally calm and serene, and her deportment and conversation highly entertaining, and innocently facetious. She would say, 'The good Christian only has reason, and he always ought to be, cheerful.' And that 'dejected looks and melancholy airs were very unseemly in a Christian.'" But, though she was easy and affable to others, to herself she was severe; she would live like a hermit, for a considerable time together, upon a crust of bread and water with a little small beer. And at the time of her highest living, (when she was at home,) she very rarely eat any dinner till night, and then it was by the strictest rules of temperance. She would say, abstinence was her best physic; and would frequently observe, that those who indulged themselves in eating and drinking, could not be so well disposed or prepared either for study, or the regular and devout service of their Creator."

She seemed to enjoy an uninterrupted state of health till a few years before her death, when she was obliged to have an operation performed for a cancer, which she had long concealed. She then went to the Rev. Mr. Johnson, eminent for his skill in surgery, with only one person to attend her; she refused to have her hands held, and showed no timidity, but endured the pain without a groan or a sigh.

"Her excellent friend, Lady Elizabeth Hastings, made use of Mr. Johnson on the same occasion. This great lady's friendship to Mrs. Astell continued inviolable to the last date of her life; and well knowing that she did not abound in riches, her generosity to her was such, that she has given her fourscore guineas at one time. "Her health and strength now declined apace, and at length by a gradual decay of nature, being confined to her bed, and finding the time of her dissolution draw nigh, she ordered her coffin and shroud to be made, and brought to her bedside, and there to remain in her view, as a constant memento to her of her approaching fate, and that her mind might not deviate or stray one moment from God, its most proper object. Her thoughts were now so entirely fixed upon God and eternity, that for some days before her death, she earnestly desired that no company might be permitted to come to her; refusing at that time to see even her old and dear friend, the Lady Catherine Jones, purely because she would not be disturbed in the last moments of her divine contem-

plations. She departed this life about the 11th of May, 1731, and was buried at Chelsea."

LADY ELIZABETH HASTINGS.

THIS lady is described in the forty-second number of the *Tatler*, under the name of *Aspasia*. After speaking of the ladies of that day who were wits, politicians, virtuosos, freethinkers, and disputants, and showing how different they were from the women of Shakespeare's time, who were only mothers, sisters, daughters, and wives, the paper goes on :

"But these ancients would be as much astonished to see in the same age so illustrious a pattern to all who love things praiseworthy, as the divine *Aspasia*. Methinks, I now see, her walking in her garden like our first parent, with unaffected charms, before beauty had spectators, and bearing celestial conscious virtue in her aspect. Her countenance is the lively picture of her mind, which is the seat of honour, truth, compassion, knowledge, and innocence.

'There dwells the scorn of vice, and pity too.'

"In the midst of the most ample fortune and veneration of all that behold and know her, without the least affectation, she consults retirement, the contemplation of her own being, and that Supreme Power which bestowed it. Without the learning of schools, or knowledge of a long course of arguments, she goes on in a steady course of uninterrupted piety and virtue, and adds to the severity and privacy of the last age, all the freedom and ease of this. The language and mien of a court she is possessed of in the highest degree; but the simplicity and humble thoughts of a cottage are her more welcome entertainments. *Aspasia* is a female philosopher, who does not only live up to the resignation of the most retired lives of the ancient sages, but also to the schemes and plans which they thought beautiful, though inimitable. This lady is the most exact economist, without appearing busy; the most strictly virtuous, without tasting the praise of it; and shuns applause with as much industry, as others do reproach: This character is so particular, that it will very easily be fixed on her only, by all that know her; but I dare say, she will be the last that finds it but."

This character was written in July, 1709, when she was in her twenty-eighth year, and that published in *Willford's Memorials*, from the notices of her after her death in the public prints, is in as warm a strain of panegyric.*

A more full account of her life is given in an *Historical Character* relating to the holy and exemplary life of the Right Honourable the Lady Elizabeth Hastings, written by Thomas Barnard, M.A., Master of the Free School at Leeds, and dedicated to Francis Lord Hastings, who was her principal heir.

From all that is recorded of her, it would seem to be truly said in the *Tatler*, that she brought "the severity and privacy of the last age," into "the freedom and ease" of that in which she lived.

She was the daughter to Théophilus, seventh Earl of Huntingdon, by Elizabeth, daughter and co-heir of Sir John Lewis, Bart., and was born on the 19th of April, 1682. In her childhood she was remarked for a sweetness of countenance, expressing at once dignity and modesty, for an ingenuous temper, an aptness of understanding, a tractable will, and a devout frame of spirit which early disposed her to an awful sense of holy things. Her early years were spent in a quiet and uniform way, and it is said of her, that "she followed not the world in its vain and trifling amusements, and things much worse than them; but kept close to her baptismal vow, as she was progressively taught, and understood it."

"A young lady of less severity of manners than herself, invited her once to an entertainment over a romance, and most dear did she pay for it: what evil tinctures she took from it I cannot tell; but this I can, that the remembrance of it would now and then annoy her spirit down into declining life. The little else, after diligent inquiry, that can be collected of her, to be inserted in this place, is, that she affected privacy and retirement, and was much in her closet in holy employments; that in some contrasts between the earl her father, and Lord Hastings her brother, her conduct was such, that she preserved the kindness and affection of both; that after the death of the former, and till the death of the latter, she would be doing great things with her fortune, when her abilities were not so great."

* See Note at the end.

Her father was after the Revolution deprived of all his offices, and excluded from the benefit of King William's Act of indemnity, in May, 1690, two years after which he was committed to the Tower, upon alarm of an intended descent upon the coasts, in favour of King James. In 1701, he was one of the peers who protested against the Act of Settlement, and dying in the same year, he was succeeded by George, his only son by his first wife, then in his twenty-fourth year. The son's political principles seem to have been different from those of the father, since he carried the sceptre at the coronation of Queen Anne, and distinguished himself at the sieges of Venlo and Ruremond. He died unmarried in 1704, admired, it is said, for his sweet and manly disposition. He was succeeded by his half-brother, Theophilus, the eldest of a family of two sons and four daughters, but his only whole sister was Lady Elizabeth, who therefore inherited upon his death the large estates which descended from their mother.

When she thus became, at the age of twenty-two, the mistress of a large fortune, her character was necessarily more known to the world, and she was observed to be somewhat more than a lady of great beauty and fine accomplishments, of condescension and good-nature, and regular observance of religious duties. In order to increase that stock of wisdom and knowledge which she had laid in by her own endeavours, and by assistance from the appointed ministers under whom she lived, she cultivated the friendship of such learned men as Archbishop Sharpe, Mr. Nelson, Dr. Lucas, and others, of which friendships she spoke with joy more than twenty years after the latest of these holy men had left this world.

She obediently followed the counsels which she received from them, doing every thing which the rules of the Gospel require, and taking nothing, using nothing but what is allowed by it, nor even so many things as are allowed.

Her residence was at Ledstone House, a fine gray stone building, of the style of Queen Elizabeth's reign, standing upon a height which looks towards the south, "beautiful," says her biographer, "within doors and without," where she spent the greater part of her life, diligently employing her time there in friendship for those who lived with her as friends and neighbours, and chari-

ty to those who required her assistance.

Her beauty and other attractions of person, manners and accomplishments were such, as without her large fortune might easily inspire affection: but she refused the offers of several among the nobility, and chose to continue in a single life, either it is supposed, that she might make a wise and religious use of her great estate, or accounting that a single life naturally led to higher perfection.

Robert Nelson in one of his letters applied to her the text, 'Many daughters have done virtuously, but thou excellest them all;' and such praise from such a man would seem to justify the enthusiastic tone adopted by her biographer, though many of his expressions are too high-flown to add to the real interest of his narrative. Passing over therefore his comparisons of her to ladies of former times, it is enough to say, that he professes to receive his account of her where it extended beyond his own knowledge, from several competent witnesses, and especially from one who lived in perfect intimacy with her, and had sufficient penetration and fidelity to declare, what could truly, soberly, and usefully be said upon the subject.

In her conversation with men she could penetrate their real characters, and often detect errors in books by the keenness of her judgment, as it once happened that in a tract submitted to her, she detected an important error contained in a single word, which the author believed would have always escaped his own observation.

Her attendance and apparel were such as became her station; her support of the body by meat, drink, and sleep, was bounded by necessity, and the intervals of sleep were employed in pious meditations, or prudent thought as to the duties of her Christian calling. She studied the Word of God daily, that by it she might amend her life; other books that she used were wisely chosen for soundness of doctrine and sentiments. She used her pen much, sometimes for her own service, but more for the service of others, and many of her papers were destroyed by her own desire which would have made her known more fully than any other source of information could. She began every day with supplications, prayers, and intercessions in private, praying with all earnestness, and purity of heart, and throughout the

day she remembered the Eye of God over her, raising up her soul to Him with holy aspirations. Four times a day all her family, who were not necessarily engaged, assembled to attend prayers, and chiefly the holy service of the Church, read for the most part by the established minister, or some other, or else by one of the upper servants.

She delighted in public worship, and constantly attended it, with a grave and awful demeanour, free from affectation. She watched strictly over her own heart to keep it clear of evil mixtures, and the taint of self-love, continually purifying her heart by acts of faith in the Blood of her Redeemer, by rating her own righteousness at nothing, by marking well, and daily committing to writing all her little slips, and washing them away with tears of repentance, descending even to vain imaginations, and such as happened in her sleep; "and for the expiation of slips, and things less than they, (besides prostrations, and other humiliations and austerities,)" shedding abundance of tears; keeping her spirit moreover in a recollected state, and herself in readiness to lie down in death, even in the midst of life, and in firm health.

She was careful and tender of her servants, and even of her cattle, and besides providing for the temporal wants of those who lived in her house, causing every artificer employed by her to take care of their comfort, and seeking gently to lead them into ways of goodness and religion; she kept her house with great elegance both within and without, that her poor neighbours might not want employment. She practised charity both by almsgiving, visiting and consoling the sick and afflicted, receiving the poor at her house, and sending sums of money to a distance.

"Her still larger applications were fixed pensions upon reduced families, exhibitions to scholars in the Universities, the maintenance of her own Charity School, her contributions to others, disbursements to the Religious Societies for Propagation of the Gospel in foreign parts, and promoting Christian knowledge at home, for the erection, decoration, and augmentation of churches; add to these, free and frequent remission of debts, in cases of straitness or insolvency; flowing plenty and all becoming magnificence upheld in the house, and acts of generosity to relations, friends, and those that were neither."

Her rule was, to give the first place

to justice, the second to charity, and the third to generosity.

To secure the doing justice, she paid £100 to the king, as it was only against him, that through inadvertence, she could have acted unjustly. Her charity has been already said to be continued and abundant, and of her generosity, instances may be given, of £500 a year given to one relation, £3000 in money to another, 300 guineas with large promises of more to a young lady, who had impaired her fortune by engaging in the South-sea scheme, and many others.

If it is asked how all this is done out of an estate short of £3000 a year, much of which yet remains to her family, it can only be answered, that to him who scattereth abroad is promised an increase, and that this lady's economy, with the simplicity of her own wants, allowed her to give liberally; "for they that walk in the Spirit as she did, die progressively to every vanity, and take coldness and indifferency at the things that are without them, and do not mind the things pertaining to the flesh, none of its many hurtful gratifications; but chastise it, and keep it under, as knowing it to be the seat of their most dangerous and deadly enemies."

She entered into society, but always with a guard upon herself, which restrained her talents for conversation within the bounds of religion, charity, and courtesy, and enabled her dexterously and pleasantly to introduce religious subjects, in which was her real delight. "At her table her countenance was open and serene; her speech soft and musical; her language polite, and seasoned with salt. Her house and table were generally adorned by some parts of her family, whom she received with true and tender affection; she would seek out any branches of her family, who were in want or obscurity, and inquire into the names and memories of remote ancestors, informing herself of their public benefactions, in order that she might enlarge them. Her half-brother, Ferdinand, died in 1726, in his twenty-seventh year, and a character of him is preserved in Wilford's Memorials, where he is described as having always lived in strictly moral and religious habits. Such appears to have been the general character of the family, and the Countess Selina traced her first strong religious impressions to Lady Margaret, her sister-in-law, one of the sisters of the second family.

Lady Elizabeth ever honoured the priests of God for the sake of their office, and for her and their great Master. "She lived in the Communion of the Church of England, and never started from it, so much as in thought, to her dying day; and though her conscience was most tender and carefully instructed, and scruples sometimes occurred to her in other matters, yet not one scruple ever disturbed her about the lawfulness of adhering to the Church of England. She mourned deeply for any attempts made to corrupt and overthrow the mysteries, the faith, any one of the essentials, which, under authority of Scripture, are taught by our Church, and would as much have dreaded to let an infidel book approach her dwelling, as if it had been the plague."

She was much interested in the habits of those young men at Oxford, among whom Methodism afterwards took its rise, and she hoped for much good from them whilst they avowed only sound religion as it is professed by the English Church; but when new doctrines were introduced, and men were alienated from their settled ministers, she was among the foremost to remonstrate against them.

About nine years before her death, her brother Theophilus married Lady Selina Ferrers, who was afterwards so celebrated as the patroness of the Methodists, and whose name is still preserved as the foundress of a sect amongst them, called Lady Huntingdon's Christians.

One feature of Lady Elizabeth's character has not yet been mentioned, the meekness with which she endured any ill-treatment, or misbehaviour that concerned only herself. Or if ever by speech, by manner or otherwise, she only suspected that she had caused disturbance to others, she had no peace with herself till she had restored their peace, and would often ask forgiveness from those, even of her inferiors, who did not know what cause she had given for asking it.

Mr. Barnard, in addressing his book to Lord Hastings, then a boy, who was nephew to Lady Elizabeth, and heir to a great part of her estate, refers hopefully to the time when he shall be of an age to reside at Ledstone, "where Lady Betty hallowed one place by her private, another by her public devotions; where, in her drawing-room, she maintained a visible pre-eminence over the

highest and finest of her sex; or elsewhere cast herself upon a level with the lowest and meanest of them; where, without doors, in one verdant recess, finding and adoring her Creator in all things, she received the early approaches of the sun; in another, attended upon his going down."

These praises were written after her death, for during her life-time, he says, that she could never endure to hear one word in her own praise; "and when all the finest pens in the kingdom were invited to display her worth, the design miscarried, purely by her own opposition."

When she had entered her fifty-fourth year, she began to suffer from a tumour, produced by a hurt during her youth, which till that time had caused her little or no disturbance, but then increased so dangerously that an eminent surgeon decided upon the necessity of a most painful operation for removing the evil.

It happened at the time when this was made known to Lady Elizabeth, that a neighbouring clergyman, (apparently Mr. Barnard,) who had a correspondence with one in the family, heard from his friend of their being in affliction, without mentioning the cause; he judged however that it was of a serious nature, and that it concerned Lady Elizabeth, and wrote an answer as suitably as he could, upon no other grounds than his own conjecture; "in his letter he touched upon the necessity of sufferings, setting forth briefly those that Christ endured in the flesh; that He will bring all His followers into likeness of, and conformity to Himself in all things; that sufferings were the way to His perfection, and must be to ours, and are the expressly declared condition of our being glorified with Him, the truest marks and characteristics of our adoption; the most sovereign medicines that come from Heaven for all our latent sickness."

This letter was shown to Lady Elizabeth, and with more emotion than was usual to her, she said, "she would not wish to be out of her present situation for all the world, nor exchange it for any other at any price." For indeed in her former life she had often expressed some uneasiness that her own sufferings, according to her reckoning of them, should be little or none; and one who had a station under her, not unskilled in this kind of knowledge, believed that the mighty torrent of sufferings which broke in upon her at the last was for this pur-

pose, among others, to solace her spirit, and to strengthen her assurance that she had every mark and token of her favour and acceptance with God.

She continued her every day life with great meekness and tranquillity, without any change in her temper, in serenity and cheerfulness, till the time appointed for the operation, sitting loose and indifferent for life or death, as is expressed in the prayer which Mr. Barnard composed for her use upon this occasion.

"O my God! again I humble myself before Thy footstool, in deep and hearty acknowledgments, that Thou art righteous in all Thy ways, and Holy in all Thy works; and that Thou of very faithfulness hast caused me to be troubled.

"I bless and praise Thee for all Thy mercies, which from my youth up, until now, have embraced me on every side.

"And shall I receive all this abundant good from Thee, and shall I not receive some evil? Yes, O my God! I will not only receive it, but bless and praise Thee, for calling me to this trial of my patience and submission to Thy blessed will; for this gracious pledge and token of Thy love; for this Thy wholesome medicine for the sickness, decays, and pollutions of my spirit; and above all, that Thou art pleased more and more, to transform me into the likeness of Thy blessed Son, who was a man of sorrows, and acquainted with grief.

"O! do Thou, for His sake, for the sake of Thy Beloved and mine, in whom Thou hast wrought for us most plentiful redemption, do Thou, who alone art able, bring me out of this furnace of affliction, and grant, that either for life or death, according as Thy good pleasure shall appoint for me, I may come out of it as gold purified seven times in the fire.

"Be Thou my strength, and my support, and of all those that shall be about me in the hour when we shall stand in greatest need of Thy presence; and drive from me and from them, both then and for ever, every fear that is injurious to the fear of offending Thee.

"And when anguish shall come upon me, and the iron shall enter into my soul, Oh! then imprint upon my spirit the blessed Hands and the Feet, that were pierced for me; and for Thy tender mercy's sake, sweeten my bitter cup with some sense and feeling of the inconceivable sufferings of my dear Redeemer; that I may even then, so far as

Thou shalt enable me, behold and see that for my sake, and for the sake of sinful man, no sorrow was ever like His sorrow.

"And if this sickness shall be unto death, then let me say, if not with the resignation that He did, yet with all the resignation that I can, 'Not my will, but Thine be done.'

"That so, receiving the just punishment due to my sins, and Thy whole wrath against them in this life, the immortal spirit which Thou hast given me, and which by the adorable methods of Thy Grace and Providence, Thou hast fitted up for Thy service, and made so strong for Thy own self, may attain what I pant and long, and am athirst for, even the enjoyment of Thee forever and ever, in and through Jesus Christ our Lord.

"And as I pray for myself, so do Thou open and enlarge my heart, and continue to me the same holy desires for all mankind, in the most acceptable words of Thy blessed Son, 'Our Father,' &c.

She endured the trial with unflinching courage and patience, becoming her desire to be likened by sufferings to her Lord, and on the following night, though unable to sleep, she rested in thankfulness to her God for the support He had afforded her, and for the many blessings she enjoyed, offering up her heart in love, gratitude, and adoration.

She recovered sooner than had been expected, so far as to be able to resume her former mode of life, though with some variety of employments, in all of which she intended the glory of God or the good of mankind.

She saw how useful a handmaid learning is to religion, and indeed was far from being herself without taste and knowledge for judging of books generally, whilst in practical divinity and things pertaining to the direction of conscience, she seldom formed an erroneous judgment. She considered then, how she might promote the advancement of learning; and as she knew that she must continue in a weakly state of health, she became anxious to secure without delay the fulfilment of her good purposes; to this end she digested, improved, enlarged and altered several schemes and provisions, using therein her own industry and wisdom.

Indeed, so far was she from relaxing her diligence as she approached the end of her pilgrimage, that in spite of her

bodily weakness she seemed rather to quicken her pace, increasing in the fervour of her prayers, and abundance of her alms, as earnestly as if now only she was beginning to turn to God and to repent as death drew near, for her hunger and thirst after righteousness still stimulated her.

The care and labour which she gave to the disposing of her estate was supposed to have been too much for her strength, and that now failed her rapidly. The disease, only repressed for a time, returned with fresh malignity, and induced the fear that she might be called to a repetition of her former suffering, to which she looked forward with the same patience as before, and with a prospect of death and of happiness growing nearer to her. For several months she was unable to turn herself in her bed, and her appetite failed her; yet still she had strength for prayer, and it appeared that not one hour passed without it.

She did all she could to comfort her household by her cheerfulness, and grateful acceptance of their attentions to her, passing by mistakes or neglects without notice.

She wrote letters to her friends, or dictated them when she became unable to write, full of sweet counsel, whilst many came to her house to see her and hear her last words; for she engaged those about her in heavenly conference, as long as she had strength to speak, and preserved her attention to the speech of others when her strength was gone.

She delighted in the society of holy persons, and the mutual warmth and light imparted by communion with them. The more need she had herself of comfort, and even in the necessary increase of her expenses, she sought the more to assist those in need, saying often to such as were about her, "Where is there a poor member of Christ whom I can comfort and refresh?"

About this time she sent forty guineas to a gentleman imprisoned for debt, at Rothwell, whom she had never seen, but had only heard of his distress, and some words in his favour.

For several months she was unable to attend public worship, from which she never had been kept by any trifling hindrance; indeed, even after her illness she continued to go, when wanting sleep, and apt to suffer from cold; but when it became impossible for her to reach the church, she had the service read at home

daily, and the holy sacrament administered to her every Sunday, thus hanging to the last upon her Holy Mother the Church, from whom she had received such healthful nourishment throughout her life.

She now suffered less pain, and indeed less complaint, than could have been expected; and by careful attendance her sufferings were alleviated as far as possible. Her faith in her Saviour had now been growing for more than fifty years, and in Him was her trust that He would finish the work He had begun in her, and accept her, notwithstanding all her imperfections. She waited His time, and wished that if it might be allowed her, she should live to see her charities established by law. Her careful medical friend, Dr. Johnson, directed all his skill to effect this; and it so happened, that she survived the legal and necessary time by seven or eight days.

About six hours before her death, she summoned, for the sake of her household, those especially who had seldom seen her in the time of her long illness, to strengthen and enforce every thing that she had done, or shown them before, by her dying counsels. She had wished in like manner to take leave of the whole village, but was restrained by her physician; and being anxious to have the last offices of the Church administered to her in the most solemn and regular manner, she set aside the services of two or more excellent clergymen, then in the house, and sent for the vicar of the parish, whom she had held in honour for twenty years.

When this last service was performed, her soul seemed to receive some of the happiness of heaven; her eyes, though languishing under years and sickness, shone bright as diamonds, (as one said, who was present,) and all who looked on were amazed at the transport now granted to her spirit. She broke out with a raised accent into words such as these: "Lord! what is it that I see? O, the greatness of the glory that is revealed in me—that is before me!" And some time after she had so said, she fell asleep.

The directions for her charities, in which she had laboured so much, and which she had lived to complete, are very full and minute. She gave a manor to Queen's College, Oxford, for maintaining and qualifying five poor scholars, to be elected by lot from schools in Yorkshire, Westmoreland, and Cumberland. Of their being chosen by lot, she

says in the codicil containing her instructions, "Though it may be called by some superstition or enthusiasm, yet as the advice was given me by an orthodox and pious prelate of the Church of England, as leaving something to Providence; and as it will be a means to save the scholars the trouble and expense of a journey to Oxford under too great an uncertainty of being elected, I will this method of balloting be for ever observed."

She enters into particulars respecting the length of time appointed to the exhibitions, which five years were intended to take away from the scholars "all necessity of entering precipitately into holy orders, and to give them an opportunity of laying in some sort a sound foundation of divine as well as human learning." She therefore directs, "that for the first four years they shall apply themselves to the study of arts and sciences, according to the rules of their College, and employ the fifth year wholly in Divinity, Church History, and the Apostolical Fathers, in the original tongues. It is also required, that from their first admission to the College, they should spend one hour every morning in the study of the Holy Scriptures, writing their own explanations of such passages as their tutors shall direct; and that before the end of their fourth year they shall translate such a portion of St. Chrysostom's book, *De Sacerdotio*, as their tutors appoint, or make an abstract of the whole."

There are further instructions, with a view to secure their being fully prepared for holy orders, as well as for examining them as boys, before they leave their schools; and details regarding the payment from her estates.

In the directions for her Perpetual Charities, she enters into particulars respecting the provisions for her Charity Schools, "wheels for spinning, and other implements of housewifery. seeds and plants for the garden, and a man to take care of it," &c. In these schools a certain number of girls were to be maintained and educated; sums of money were also left for other village schools, amounting in all to a great number, for repairing and beautifying churches, for building parsonage houses, for the Propagation and Christian Knowledge Societies, for the infirmary at York, for augmentation of vicarages, and other charitable purposes. all being left in the hands of trustees, to be paid out of cer-

tain estates specified. She was a great benefactress to the church of Leeds, and appointed a lecture sermon to be preached there "upon some festival, at the latter end or beginning of each month, (so that it be before the first Lord's day,) that it may serve also as a preparatory sermon for the blessed sacrament."

She was buried in the family vault, near her grandfather, Sir John Lewis, on January 7th, 1739, being, when she died, in her fifty-eighth year, "and was attended to the grave by the charity children and old people of her almshouses, above a hundred tenants on horseback, and ten clergymen," besides her four half sisters, and several of her friends and relations.

The following character of Lady Elizabeth Hastings, taken from the public prints, is given in Wilford's Memorials.

"The splendour she derived from her birth and extraction, though great, strikes but faintly among the numerous and shining qualities of this most excellent lady. Graceful was her person, genteel her mien, polite her manners, agreeable her conversation, strong and piercing her judgment and understanding, sacred her regard to friendship, and strict to the last degree her sense of honour; but could all these be painted in the liveliest colours, they would make but the lowest part of her character, and be rather a shade and abatement than add any lustre to it. For what is infinitely above all, *she did justice, loved mercy, and walked humbly with her God.* The whole Christian religion was early planted in her heart, which was entirely formed and fashioned by it. She learned it from the Sacred Scriptures, and the faithful depository of everlasting truths, the Church of England, whose genuine daughter she was, and bore towards our dearest Mother as inviolable devotions as even those whose names shine amongst the martyrs.

Her life had chiefly for its directions two great objects: how she might exalt the glory of God, and how demonstrate her own goodwill towards men. The first she sought by employing all her power and capacities for His honour and service, and whatever related to it was ever in motion and never discontinued, but so far as the weakness of human nature made it necessary. Her supplications and prayers, intercessions and giving of thanks, as they were directed towards heaven, so being discharged of

every weight and encumbrance, and cleansed from every impurity and alloy, they easily ascended thither, and the holy flame was rarely suffered to languish, never to go out. Her benevolence to her fellow creatures was such, as the good angels are blessed with, warm and cherishing, wide and unbounded. Thousands and ten thousands has she comforted and relieved, many has she enriched and advanced, and the collective mass of mankind daily had her blessings and her prayers.

Such was the late Lady Elizabeth Hastings: not after the gayety of youth was over, and the gratifications of it became deadened by much using, but in its early beginning through all the stages of life, down to its most glorious conclusion. And well may it be called so: for make what demand you will of every virtue in its full height and stature that can be thought of or wished for, to crown a life in every thing excellent, and the same might have been seen exemplified in her last long and tedious sickness. Her patience under God's visitation, and her absolute resignation to His will; the continual labour and travail of her soul for the enlargement of His kingdom and the increase of His glory; her heaviness and mourning for the sins of other men; her unwearied study and endeavours for their recovery and eternal welfare; her generous and charitable appointments; her tender and affectionate expressions to her relations, her friends, and servants, and her grateful acknowledgments to her physicians, and to those who more immediately attended upon her, would require pages to set them in a proper light. In short, it may be affirmed without excess, that scarce any age or country of later times has presented to the world a person that was a greater blessing to many, and a more illustrious pattern to all."

These Notices would seem to conclude suitably with a part of Bishop Ken's Sermon on Lady Maynard. (See page 50.)

"All this while I have not done justice to my subject, by affirming in general, that goodness is honourable: I must therefore be more particular, and inquire why Solomon does here instance in the

woman rather than in the man, 'A gracious woman retains honour.'

"And the reason seems to me to be either this, that as vice is more odious and more detested, so on the other hand, virtue is more attractive, and looks more lovely in women than it usually does in men, insomuch that the 'gracious woman' shall be sure to purchase, and to 'retain honour.'

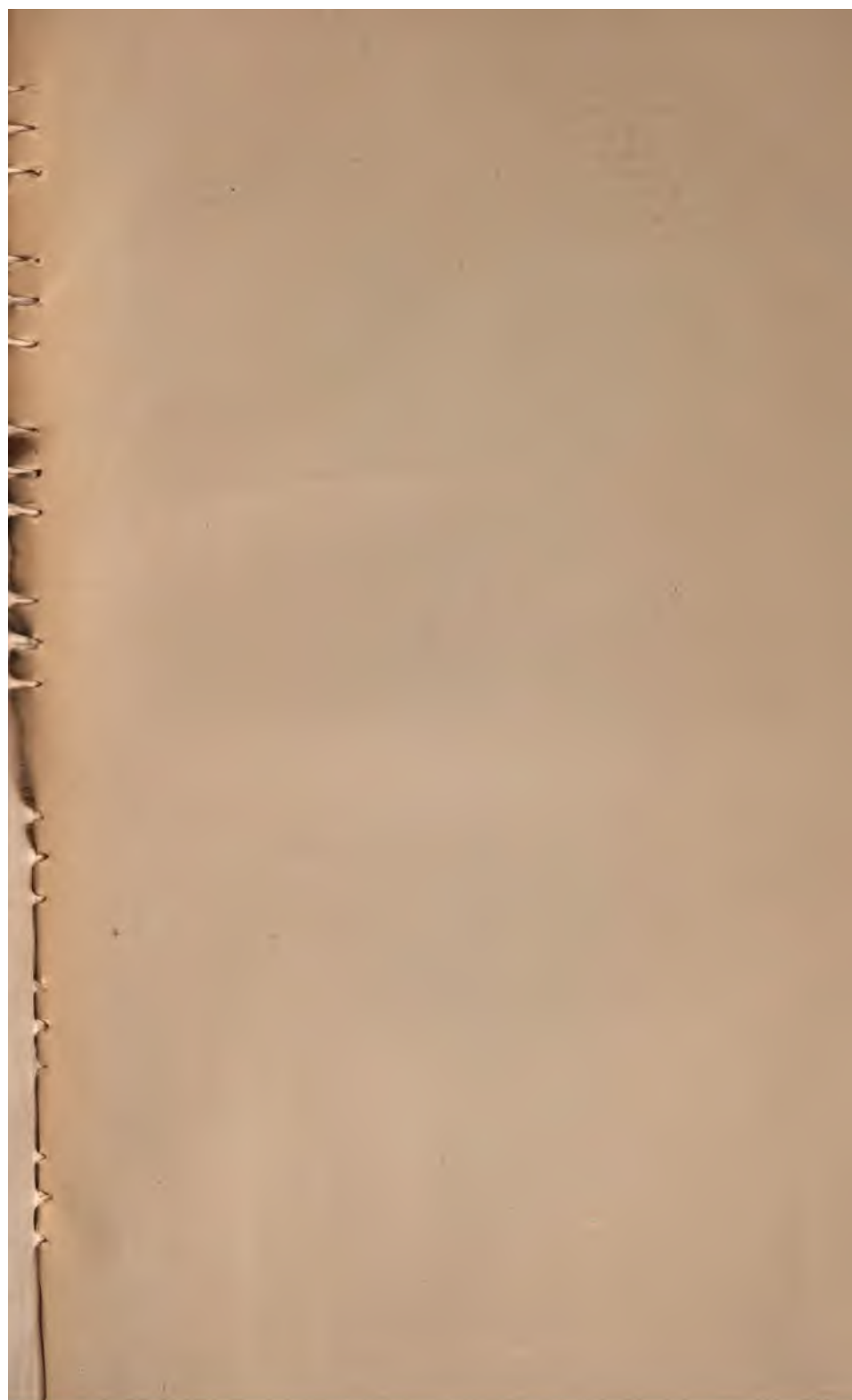
"Or it is, because men have more advantages of aspiring to 'honour' in all public stations of the Church, the court, the camp, the bar, and the city, than women have; and the only way for a woman to gain honour, is an exemplary holiness; this makes her children rise up and call her blessed, her husband and her own works to praise 'her in the gate;' the sole glory then of that sex is to be good, for it is a 'gracious woman' only who 'retains honour.'

"Or it is, because women are made of a temper more soft and frail, are more endangered by snares and temptations, less able to control their passions, and more inclinable to extremes of good or bad than men, and generally speaking, goodness is a tenderer thing, more hazardous and brittle in the former than in the latter, and consequently a firm and steady virtue is more to be valued in the weaker sex than in the stronger; so that a 'gracious woman' is most worthy to receive and to 'retain honour.'

"Or it is, because women in all ages have given many heroic examples of sanctity; besides those recorded in the Old Testament, many of them are named with great honour in the New, for their assiduity and zeal in following our Saviour, and their charity in ministering to Him of their substance; they accompanied Him to Mount Calvary, lamented His sufferings, waited on the cross, attended the sepulchre, prepared spices and ointments; and regardless, either of the insolence of the rude soldiers, or of the malice of the Jews, with a love that cast out all fear, they came on the first day of the week, before the morning light, to embalm Him; and God was pleased to honour these holy women accordingly, for they first saw the angel, who told them the joyful news that He was risen; and as if an angel had not been a messenger honourable enough, Jesus Himself first appeared to the women, the women first saw and adored Him; and it was those very gracious women whom our Lord sent to His disciples, that women might be first pub-

lishers of His Resurrection, as angels had been of His Nativity. Our Saviour Himself has erected an everlasting monument in the Gospel, for the penitent woman that anointed Him; and God Incarnate honoured the sex to the highest degree imaginable, in being born of a woman, in becoming the Son of a Virgin-mother, whom all generations shall call blessed; and I know not how to call it, but there is a meltingness of disposition, and affectionateness of devotion, an easy sensibility, an industrious alacrity, a languishing ardour in piety, peculiar to the sex, which naturally renders them subjects more pliable to the Divine Grace than men commonly are; so that Solomon had reason to bestow the epithet gracious, particularly on them, and to say, that a 'gracious woman retaineth honour.' "







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